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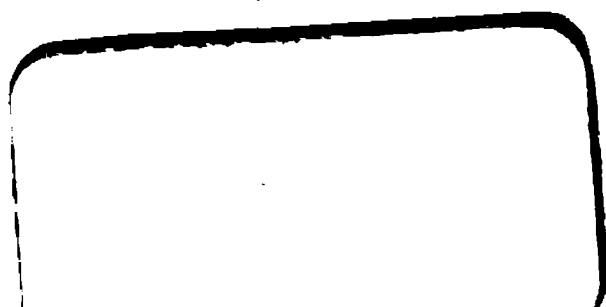
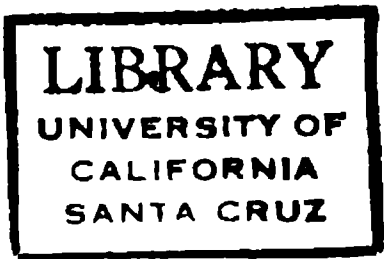
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THE AUSTRALIAN RACE:

ITS ORIGIN, LANGUAGES,

CUSTOMS,

PLACE OF LANDING IN AUSTRALIA,

AND

THE ROUTES BY WHICH IT SPREAD ITSELF OVER

THAT CONTINENT.

BY

EDWARD M. CURR,

Author of "Pure Saddle Horses," and "Recollections of Squatting in Victoria."

IN FOUR VOLUMES.

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BOOK THE SIXTH.

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The Australian Race.

BOOK THE SIXTH.

PREFATORY REMARKS.

THE tribes whose manners and languages form the subject of this book belong to the Central Division, like those treated of in the two preceding books. In many of these tribes the principal article of food was a sort of flour, obtained by grinding grass-seeds, which was made into unleavened bread or mixed with water and eaten uncooked. With these tribes we come to the termination (in this neighbourhood) of the practices of circumcision and the terrible rite, a fact which is referred to at length in the prefatory remarks to Book VII.

In the languages of this book it is interesting to find *paroo* and *booloo*, the two equivalents for *fish*, also the names of rivers. The explanation probably is that tribes which used these words (the Peake Telegraph vocabulary, for instance, contains both), having become the discoverers of these rivers, which abound in fish, named them respectively Paroo and Bulloo from this circumstance.

In some of these languages *barkoola* means 2 and in others 3.

No. 40.—STREAKY BAY.

BY D. K. RICHARDSON, ESQ., AND C. PROVIS, ESQ.

FROM the Streaky Bay district I have received two vocabularies, both of which I have thought it desirable to insert; for though for the most part they agree, they

have also many points of difference. Indeed the two equivalents of *Blackfellow* lead to the inference that they represent the dialects of two distinct (though neighbouring) tribes. The first of the two vocabularies, forwarded by Mr. D. K. Richardson, gives in addition the following names of persons:—*Men*: Moongulta, Koongulta, Moonaga. *Women*: Koomilya, Tchoonbilla, Noobillia. For the second vocabulary I am indebted to Mr. Charles Provis, who gives the following names of persons, one of which is given by Mr. Richardson:—*Men*: Yaljulta, Thangil. *Women*: Koomilya and Koobillya.

No. 40.—STREAKY BAY.

By D. K. RICHARDSON, Esq.

Kangaroo - - warroo.	Hand - - - murra.
Opossum - - pilta.	2 Blacks - - kootera niunga.
Tame dog - - yelka.	3 Blacks - - karboo niunga.
Wild dog - -	One - - - kooma
Emu - - - kurlea.	Two - - - kootera.
Black duck - -	Three - - - karboo.
Wood duck - -	Four (many) - yalkata.
Pelican - - weely.	Father - - mumma.
Laughing jackass	Mother - - weea.
Native companion	Sister-Elder - konky.
White cockatoo - yongona.	„ Younger -
Crow - - - wungara.	Brother-Elder - mirrea.
Swan - - - koorti	„ Younger
Egg - - - namboo.	A young man - wannoo.
Track of a foot - tchinna.	An old man - chilby.
Fish - - - chataga.	An old woman - kooroo.
Lobster - -	A baby - - walboo.
Crayfish - -	A White man - kooba.
Mosquito - - koonaboonyeloo.	Children - - yarpo kardo.
Fly - - - yoombera.	Head - - - kurka.
Snake - - - djoono.	Eye - - - meil.
The Blacks - - niunga.	Ear - - - yooree.
A Blackfellow - niunga.	
A Black woman - weeinna.	
Nose - - - moola.	

STREAKY BAY.

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No. 40.—STREAKY BAY—*continued.*

Mouth - - - neemy.	Boomerang - - -
Teeth - - - yira.	Hill - - -
Hair of the head - ngooro.	Wood - - - kulla.
Beard - - - ngangwin.	Stone - - - poonda.
Thunder - - - toondooga.	Camp - - - ngoora.
Grass - - - kurroo.	Yes - - - yooa.
Tongue - - - kyaling.	No - - - mukka.
Stomach - - - choorda.	I - - - ngunna.
Breasts - - - moondundoo.	You - - - tchanna.
Thigh - - - kanty.	Bark - - - piltera.
Foot - - - tcheena.	Good - - - yardoo.
Bone - - - moolallie.	Bad - - - nunta.
Blood - - - yaildo.	Sweet - - - morogo.
Skin - - - imba.	Food - - - ma.
Fat - - - mainby.	Hungry - - - meamukka.
Bowels - - -	Thirsty - - - mungarra.
Excrement - - - gailing.	Eat - - - ngaal.
War-spear - - - keea.	Sleep - - - yango.
Reed-spear - - -	Drink - - - mungarra.
Wommera - - - meela.	Walk - - - wayn.
Shield - - -	See - - - ngakoon.
Tomahawk - - -	Sit - - - ngeedin.
Canoe - - -	Yesterday - - - wilyoodo.
Sun - - - cheeando.	To-day - - - pynyinyee.
Moon - - - peea.	To-morrow - - - maalduloo.
Star - - - kulka.	Where are the
Light - - -	Blacks?
Dark - - - moabu.	I don't know - tchalla mindy.
Cold - - - miniaroo.	Plenty - - - moona.
Heat - - - ngunera.	Big - - - willaroo.
Day - - - perria.	Little - - - minyardo.
Night - - - maltie.	Dead - - - pilunabeena
Fire - - - kulla.	By-and-by - - wuneroo.
Water - - - kaaby.	Come on - - - panni winni.
Smoke - - - pooyoo.	Milk - - -
Ground - - - poordo.	Eaglehawk - - -
Wind - - - eeneroo.	Wild turkey - - -
Rain - - - wainburoo.	Wife - - -
God - - -	
Ghosts - - - pokobidney.	

No. 40.—STREAKY BAY.

By C. PROVIS, Esq.

Kangaroo - - waroo.	Hand - - - murra.
Opossum - - pirlta.	2 Blacks - - koothera kurda.
Tame dog - yelga.	3 Blacks - - kaboo kurda.
Wild dog - -	One - - - kooma.
Emu - - warritcha.	Two - - - koothera.
Black duck - murrara.	Three - - kaboo.
Wood duck- -	Four - - - wima.
Pelican . - - weele.	Father - - mamma.
Laughing jackass	Mother - - weeya.
Native companion	Sister-Elder - konbee.
White cockatoo - yungana.	„ Younger -
Crow - - warnkara	Brother-Elder - yoonga.
Swan - - - kowerte.	„ Younger
Egg - - - peepee.	A young man - wilyara.
Track of a foot - tchinna.	An old man - poorlka.
Fish - - - kooya.	An old woman - weeya.
Lobster - -	A baby - - kaitcha.
Crayfish - -	A White man - koopa.
Mosquito - - koonaboonyeloo.	Children - - keetchaba.
Fly - - - yoonberra.	Head - - - koka.
Snake - - - wobma.	Eye - - - meena.
The Blacks - - kurda.	Ear - - - yooore.
A Blackfellow - kurda.	
A Black woman - kore.	
Nose - - - mootla.	

STREAKY BAY.

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No. 40.—STREAKY BAY—continued.

Mouth - - meeme.	Boomerang - -
Teeth - - yeera.	Hill - - -
Hair of the head - ngoora.	Wood - - - kurla.
Beard - - - ngornka.	Stone - - - parnta.
Thunder - - - kooroona.	Camp - - - ngoora.
Grass - - - korra.	Yes - - - ya.
Tongue - - - kyaking.	No - - - mukka.
Stomach - - - warna.	I - - - ngie.
Breasts - - - ebee.	You - - - noone.
Thigh - - - wiitha.	Bark - - - yoolthe.
Foot - - - tcheena.	Good - - - yatto.
Bone - - - moolale.	Bad - - - ngontha.
Blood - - - yaildo.	Sweet - - - morrogo.
Skin - - - eemba.	Food - - - ma.
Fat - - - mainbe.	Hungry - - - karnpa.
Bowels - - - warna.	Thirsty - - - mungarra.
Excrement - - - kurta.	Eat - - - mungee.
War-spear - - - keeya.	Sleep - - - ngarbiroya.
Reed-spear - -	Drink - - - algoona.
Throwing-stick -	Walk - - - ngomerna.
Shield - - -	See - - - meena.
Tomahawk - - - konde.	Sit - - - neena.
Canoe - - -	Yesterday - - - wiltchera.
Sun - - - tchinta.	To-day - - - pynea.
Moon - - - peera.	To-morrow - - - molthaloo.
Star - - - kulka	Where are the intha kurda?
Light - - -	Blacks ?
Dark - - - moaba.	I don't know - yaminthe.
Cold - - - pyala.	Plenty - - - murna.
Heat - - - pookara.	Big - - - murna.
Day - - - pirrea.	Little - - - meenya.
Night - - - molthe.	Dead - - - kukabuk.
Fire - - - kurla.	By-and-by - - karree.
Water - - - koppe.	Come on - - - pernee.
Smoke - - - pooya.	Milk - - -
Ground - - - mietlea.	Eaglehawk - -
Wind - - - warre.	Wild turkey -
Rain - - - wainbaroo.	Wife - - -
God - - -	
Ghosts - - - poorkabidne.	

No. 41.—PORT LINCOLN.

BY A. A. C. LE SOUEF, ESQ., AND THE REV. R. W. HOLDEN.

VOCABULARIES of the Parnkalla language, which is spoken at Port Lincoln and along the western shores of Spencer's Gulf, have been sent to me by A. A. C. Le Souef, Esq., and the Rev. R. W. Holden. Of this language a dictionary of about 2,200 words, prefaced by a grammar, was published in Adelaide, 1844, by the Rev. C. W. Shurmann. From these sources I have filled up the following vocabulary. It is to be noticed that in the Rev. Mr. Shurmann's work there is but one word which begins with the letter *a*, and the sound of *ch* is entirely wanting, but that my two contributors both give *kitcha* as the equivalent of *baby*. Circumcision prevails in this tribe.

No. 41.—PORT LINCOLN.

BY A. A. C. LE SOUEF, ESQ., AND THE REV. R. W. HOLDEN.

Kangaroo	- bulka, warru.	Hand	- murra.
Opossum	- pilla.	2 Blacks	- kallpille toora.
Tame dog	- wilga.	3 Blacks	- koolperrie toora.
Wild dog	- kurdninni.	One	- kubmanna.
Emu	- warraitya.	Two	- kallpille.
Black duck	- murrarra.	Three	- koolperrie.
Wood duck	-	Four	- ngerla.
Pelican	- widli.	Father	- pappi.
Laughing jackass	kookark.	Mother	- ngammi.
Native companion	-	Sister-Elder	- yakka.
White cockatoo	-	„ Younger	-
Crow	- wornkarra.	Brother-Elder	- yunga.
Swan	- kooti.	„ Younger	- ngaityaba.
Egg	- peepee, bebi.	A young man	- mooltappa.
Track of a foot	- yedna, weedla.	An old man	- meetta, pulka.
Fish	- kuya.	An old woman	- moodalli.
Lobster	-	A baby	- kitcha.
Crayfish	-	A White man	- koopa.
Mosquito	- kunnutyullu, yuwunu.	Children	- boolyoo, mur-dalyi.
Fly	- yumbarra.	Head	- kaka.
Snake	- wamba.	Eye	- mena.
The Blacks	- yoorra, toora.	Ear	- yoori.
A Blackfellow	-		
A Black woman	- pallara.		
Nose	- moodla.		

No. 41.—PORT LINCOLN—*continued.*

Mouth	-	-	ya, narpartra.	Boomerang	-	-	
Teeth	-	-	yerra, ira.	Hill	-	-	purri.
Hair of the head	-	-	kakaputti, kurni.	Wood	-	-	gadla.
Beard	-	-	ngarnka.	Stone	-	-	kanya.
Thunder	-	-	kooranna.	Camp	-	-	koornkoo.
Grass	-	-	kurra, uthera.	Yes	-	-	ia, ya, a, nga, yooa.
Tongue	-	-	yarli.	No	-	-	mukka, madla.
Stomach	-	-	pompe ngan- kalla.	I	-	-	ngai.
Breasts	-	-	ngamma.	You	-	-	neena.
Thigh	-	-	yatla.	Bark	-	-	yoolthi.
Foot	-	-	idna.	Good	-	-	munjarri, mar- niti.
Bone	-	-	winma, wurlpool.	Bad	-	-	milla.
Blood	-	-	kartintye.	Sweet	-	-	ngaltya.
Skin	-	-		Food	-	-	ma, mai.
Fat	-	-	marne, ngappata.	Hungry	-	-	karnba, kurnpa.
Bowels	-	-	kudna.	Thirsty	-	-	yurne.
Excrement	-	-	kudna.	Eat	-	-	ngalgutu.
War-spear	-	-	kia, kaya.	Sleep	-	-	meya, wanniti.
Reed-spear	-	-		Drink	-	-	yappaka.
Wommera	-	-	midla, kundi.	Walk	-	-	ngukata, pad- nata.
Shield	-	-		See	-	-	nakkuttu, nak- koo.
Tomahawk	-	-	kanti.	Sit	-	-	yikketha.
Canoe	-	-		Yesterday	-	-	willjenna.
Sun	-	-	yurno.	To-day	-	-	yatha.
Moon	-	-	pirra.	To-morrow	-	-	wilcherpani.
Star	-	-	purdli.	Where are the	-	-	wanna toora?
Light	-	-		Blacks?	-	-	
Dark	-	-	multhi.	I don't know	-	-	ya-kood-la.
Cold	-	-	paialla, pila.	Plenty	-	-	nurla.
Heat	-	-	kallalla.	Big	-	-	yoodlu, mur- nundo.
Day	-	-	wallina, marka.	Little	-	-	bulya, peelyoo.
Night	-	-		Dead	-	-	kunya, paruntu
Fire	-	-	gadla, kurdla.	By-and-by	-	-	kani.
Water	-	-	kapi, kano.	Come on	-	-	purdni.
Smoke	-	-	puyu, pooya.	Milk	-	-	
Ground	-	-	yurra.	Eaglehawk	-	-	yarnu.
Wind	-	-	wirra.	Wild turkey	-	-	walla.
Rain	-	-	kattari, koorun- na-kowi.	Wife	-	-	yungara.
God	-	-					
Ghosts	-	-	nara, wilya.				

No. 42.—PEAKE TELEGRAPH STATION.

BY CHARLES TODD, Esq., C.M.G.

Kangaroo - - -	koongoora.	Hand - - -	murra.
Opossum - - -	womboola.	2 Blacks - - -	parakulla nulla.
Tame dog - - -	murdla.	3 Blacks - - -	kulpura nulla.
Wild dog - - -	-	One - - -	weyoo.
Emu - - -	erlea.	Two - - -	parakulla.
Black duck - - -	oodla-oodla.	Three - - -	kulpura.
Wood duck - - -	yarkalto.	Four - - -	nooyoo.
Pelican - - -	warrunto.	Father - - -	meeya.
Laughing jackass		Mother - - -	alooka.
Native companion	mulpa.	Sister-Elder - - -	karkoo.
White cockatoo -		„ Younger -	
Crow - - -	wokkoola.	Brother-Elder - - -	noota.
Swan - - -	kute.	„ Younger	
Egg - - -	papoo.	A young man - - -	yawonka.
Track of a foot -	wimba.	An old man - - -	waroo.
Fish - - -	paroo, booloo.	An old woman - - -	wittoola.
Lobster - - -	-	A baby - - -	marchi.
Crayfish - - -	-	A White man - - -	koopia woonka.
Mosquito - - -	ooinya.	Children - - -	koopakurdli.
Fly - - -	oringore.	Head - - -	kurty.
Snake - - -	wobma.	Eye - - -	milchi.
The Blacks - - -	nulla.	Ear - - -	yeari.
A Blackfellow - -	nulla.		
A Black woman - -	munkera.		
Nose - - -	medla.		

No. 42.—PEAKE TELEGRAPH STATION—*continued.*

Mouth	-	-	murna.	Boomerang	-	-
Teeth	-	-	yakkara.	Hill	-	-
Hair of the head	-	-	wilpoora.	Wood	-	- nartanda.
Beard	-	-	numka.	Stone	-	- kardna, opata.
Thunder	-	-	mungaunda.	Camp	-	- nura.
Grass	-	-	kunchara.	Yes	-	- arri.
Tongue	-	-	tardli.	No	-	- myella.
Stomach	-	-	yarrakoora.	I	-	- aupa.
Breasts	-	-	nama.	You	-	- autoo.
Thigh	-	-	walpoo (?)	Bark	-	- peeta.
Foot	-	-	peedna.	Good	-	-
Bone	-	-	walpoo (?)	Bad	-	- tetalla.
Blood	-	-	koobmara.	Sweet	-	-
Skin	-	-	maramakoo.	Food	-	- chalpa.
Fat	-	-	punga, marri.	Hungry	-	- wodla.
Bowels	-	-		Thirsty	-	- yunkurta.
Excrement	-	-	koodna.	Eat	-	- tanera.
War-spear	-	-		Sleep	-	- koortana.
Reed-spear	-	-		Drink	-	- poontara.
Wommera	-	-		Walk	-	- ukandanda.
Shield	-	-		See	-	- yungunda.
Tomahawk	-	-		Sit	-	- tunkanna.
Canoe	-	-		Yesterday	-	- ukunta.
Sun	-	-	yarro.	To-day	-	- chalpa.
Moon	-	-	parralla.	To-morrow	-	- wongara.
Star	-	-	kartepela.	Where are the	-	- weterla nulla
Light	-	-	poorinda.	Blacks?	-	- paraka?
Dark	-	-	wonga.	I don't know	-	- anakoli.
Cold	-	-	madlera.	Plenty	-	- nooka.
Heat	-	-	alpa.	Big	-	- paranda.
Day	-	-	wolta.	Little	-	- pekammaroo.
Night	-	-	woogna.	Dead	-	- pooranda.
Fire	-	-	mukka.	By-and-by	-	- uta.
Water	-	-	koota.	Come on	-	- karwona wee.
Smoke	-	-	ukurta.	Milk	-	-
Ground	-	-	yoopella.	Eaglehawk	-	-
Wind	-	-	wolmurra.	Wild turkey	-	-
Rain	-	-	chilta.	Wife	-	-
God	-	-				
Ghosts	-	-				

No. 43.—NORTH-WEST OF LAKE EYRE.

By F. E. JACOBS, Esq.

THE following vocabulary from the language of the tribe which dwells to the north-west of Lake Eyre was kindly forwarded to me by Mr. F. E. Jacobs, a German gentleman resident at the Lutheran Mission Station at Kopperamana. I have thought it necessary to call attention to the nationality of my correspondent, as in many cases the spelling of the words of his vocabulary, *taken from an English point of view*, represents sounds which it would be impossible for an Australian Black to utter. The *sth*, which occurs so frequently, I take to represent the nasal sound which is generally expressed by *ng*.

No. 43.—NORTH-WEST OF LAKE EYRE.

By F. E. JACOBS, Esq.

Kangaroo - - kungara.	Hand - - masra.
Opossum - - pilda.	2 Blacks - - tua parakulu.
Tame dog - - madla.	3 Blacks - - tua kulpari.
Wild dog - -	One - - sthuja.
Emu - - wurrukotti.	Two - - parakulu.
Black duck - - durnmi.	Three - - kulpari.
Wood duck - -	Four - - parakulu-parakulu.
Pelican - - tampanpara.	Father - - ainja.
Laughing jackass	Mother - - stharluka.
Native companion puralka.	Sister-Elder - kuppali.
White cockatoo - nardnanpn.	„ Younger -
Crow - - wokkala.	Brother-Elder - sthutti.
Swan - - kurti.	„ Younger
Egg - - pappu.	A young man - tarinka.
Track of a foot - tidna.	An old man - muttupurdu.
Fish - - worri.	An old woman - wuljula.
Lobster - - kurukudirri.	A baby - sthallua.
Crayfish - -	A White man -
Mosquito - - tudinma.	Children - sthallua.
Fly - - sthurrinhurri.	Head - - kartapu.
Snake - - titta.	Eye - - milkikardi.
The Blacks - - tua.	Ear - - turri.
A Blackfellow - tuachuju.	
A Black woman - boku.	
Nose - - milla.	

No. 43.—NORTH-WEST OF LAKE EYRE—*continued.*

Mouth	-	-	morna.	Boomerang	-	-
Teeth	-	-	tuckara.	Hill	-	-
Hair of the head	-	-	whirri.	Wood	-	- sthalpa.
Beard	-	-	stharukats- charda.	Stone	-	- kadna.
Thunder	-	-	pildri-pildri.	Camp	-	- sthura.
Grass	-	-	kutu.	Yes	-	- kau.
Tongue	-	-	tanjama.	No	-	- banni.
Stomach	-	-	kunnakardi.	I	-	- sthanna.
Breasts	-	-	sthamma.	You	-	- andrugundree.
Thigh	-	-	tarra.	Bark	-	- pitjamurru.
Foot	-	-	tidna.	Good	-	- sthurku.
Bone	-	-	wolpu.	Bad	-	- madla.
Blood	-	-	gummari.	Sweet	-	- murdu.
Skin	-	-	batta.	Food	-	- workana.
Fat	-	-	marni.	Hungry	-	- wordlara.
Bowels	-	-	kunmateiri.	Thirsty	-	- sthalparia.
Excrement	-	-	kunna.	Eat	-	- tarumda.
War-spear	-	-	pirrimpara.	Sleep	-	- kurmala.
Reed-spear	-	-		Drink	-	- puntarda.
Wommera	-	-		Walk	-	- tuckanda.
Shield	-	-	mudluworru.	See	-	- sthanninda
Tomahawk	-	-	karlara.	Sit	-	- tankarda.
Canoe	-	-		Yesterday	-	- woldapurta.
Sun	-	-	muju.	To-day	-	- arnti.
Moon	-	-	purtu.	To-morrow	-	- wongara.
Star	-	-	kardipilla.	Where are the Blacks?	-	- tua tiara?
Light	-	-	paredsohi.	I don't know	-	- sthannago.
Dark	-	-	sthalpuru.	Plenty-	-	- sthadla.
Cold	-	-	backala.	Big	-	- kartuwirri.
Heat	-	-	karrara.	Little	-	- stharra.
Day	-	-	muju.	Dead	-	- kumpirra.
Night	-	-	wompa.	By-and-by	-	- thaeinni.
Fire	-	-	macka.	Come on	-	- kaua.
Water	-	-	kutta.	Milk	-	-
Smoke	-	-	mackatupu.	Eaglehawk	-	-
Ground	-	-	wodlu.	Wild turkey	-	-
Wind	-	-	wommara.	Wife	-	-
Rain	-	-	kurraworra.			
God	-	-				
Ghosts	-	-				

No. 44.—THE NORTH SHORE OF LAKE EYRE.

By F. E. JACOBS, Esq.

For remarks on the spelling of this vocabulary see No. 43.

Kangaroo -	- yshuckuru.	Hand -	- -
Opossum -	- pilka.	2 Blacks -	- karna parukulu.
Tame dog -	- tirrita.	3 Blacks -	- karna paraku-
Wild dog -	-		auna.
Emu -	- workatji.	One -	- sthunara.
Black duck -	- durnmi.	Two -	- parukulu.
Wood duck -	-	Three -	- parakuauna.
Pelican -	- warrantjuma.	Four -	- parakulu-para-
Laughing jackass			kulu.
Native companion	puralku.	Father -	- stharrapi.
White cockatoo -		Mother -	- sthandri.
Crow -	- wauwacka.	Sister-Elder -	- sthuttari.
Swan -	-	„ Younger -	-
Egg -	- pampu.	Brother-Elder -	- sthuju.
Track of a foot -		„ Younger	
Fish -	-	A young man -	- wollunku.
Lobster -	-	An old man -	- kurkaru.
Crayfish -	-	An old woman -	- wildapirna.
Mosquito -	- pirtipupu.	A baby -	- kubanaukatu.
Fly -	- dritji.	A White man -	-
Snake -	- tipamakatu.	Children -	-
The Blacks -	- karna.	Head -	- sthurdutandra.
A Blackfellow -	karmachunara.	Eye -	- milki.
A Black woman -	widla.	Ear -	- turpa.
Nose -	- mudla.		

No. 44.—THE NORTH SHORE OF LAKE EYRE—*continued.*

Mouth	-	-	morna.	Boomerang	-	-
Teeth	-	-	mornatirri.	Hill	-	-
Hair of the head	-	-	wuilpuru.	Wood	-	- pinta.
Beard	-	-		Stone	-	- marda.
Thunder	-	-		Camp	-	-
Grass	-	-	kuttu.	Yes	-	-
Tongue	-	-	tarlimaukatu.	No	-	-
Stomach	-	-	tundru.	I	-	-
Breasts	-	-		You	-	- tidni.
Thigh	-	-		Bark	-	- pitji.
Foot	-	-		Good	-	- tampa.
Bone	-	-	worrupu.	Bad	-	- manna.
Blood	-	-		Sweet	-	- mardu.
Skin	-	-	kadla.	Food	-	-
Fat	-	-		Hungry	-	- mauanu.
Bowels	-	-	kunnaworla.	Thirsty	-	- tardinu.
Excrement	-	-		Eat	-	- taiima.
War-spear	-	-	kuju.	Sleep	-	- mokaparrena.
Reed-spear	-	-		Drink	-	- tubburra.
Throwing-stick	-	-		Walk	-	- wapperna.
Shield	-	-	stharranamma	See	-	- sthirkana.
Tomahawk	-	-		Sit	-	- sthammana.
Canoe	-	-		Yesterday	-	- woldra.
Sun	-	-	ditji.	To-day	-	- karikura.
Moon	-	-	stharra.	To-morrow	-	- wonganulli.
Star	-	-	ditjinaukata.	Where are the		
Light	-	-		Blacks?		
Dark	-	-		I don't know	-	
Cold	-	-	backala.	Plenty	-	- whitta.
Heat	-	-		Big	-	- pirma.
Day	-	-	ditji.	Little	-	- wolka.
Night	-	-	palkara.	Dead	-	- naccri.
Fire	-	-	ture.	By-and-by	-	- karra.
Water	-	-	sthappa.	Come on	-	- phuila.
Smoke	-	-	turotupu.	Milk	-	-
Ground	-	-	woilju.	Eaglehawk	-	
Wind	-	-		Wild turkey	-	
Rain	-	-	kurrara.	Wife	-	-
God	-	-				
Ghosts	-	-				

No. 45.—WEST OF LAKE EYRE.

BY JOHN WARREN, ESQ., AND JOHN HOGARTH, ESQ.

Kangaroo - - -	koongaroo.	Hand - - -	murra.
Opossum - - -	wombla.	2 Blacks - - -	nulla parakula.
Tame dog - - -	mudlu.	3 Blacks - - -	nulla kulparte.
Wild dog - - -	wilki.	One - - -	oyoo.
Emu - - -	warrewotti.	Two - - -	parakula.
Black duck - - -	mulchawaroo.	Three - - -	kulparte.
Wood duck - - -		Four - - -	parakula-para-
Pelican - - -	worandoo.		kula.
Laughing jackass		Father - - -	neia.
Native companion	wooroo.	Mother - - -	looka.
White cockatoo -	kadaroonga.	Sister-Elder -	kakoo.
Crow - - -	wakilla.	„ Younger -	koobakoo.
Swan - - -	kooti.	Brother-Elder -	nooto.
Egg - - -	bapoo.	„ Younger	koobakoo.
Track of a foot -	darri.	A young man -	kulpi.
Fish - - -	paroo.	An old man -	warroo.
Lobster - - -		An old woman -	willula.
Crayfish - - -	koongideri.	A baby - - -	koopaa-koopaa.
Mosquito - - -	ueni.	A White man -	
Fly - - -	yoorgoori.	Children - - -	
Snake - - -	wabina.	Head - - -	kardiapoo.
The Blacks - - -	nulla.	Eye - - -	miltekurte.
A Blackfellow -	nulla.	Ear - - -	yerri.
A Black woman -	bookoo.		
Nose - - -	meetla.		

No. 45.—WEST OF LAKE EYRE—*continued.*

Mouth	-	-	murna.	Boomerang	-	-	-
Teeth	-	-	yakkara.	Hill	-	-	-
Hair of the head	-	-	yarree.	Wood	-	-	mukka.
Beard	-	-	minga.	Stone	-	-	kadna.
Thunder	-	-	pulpa.	Camp	-	-	oo-oo-oor-roo.
Grass	-	-	komgara.	Yes	-	-	pee, yarra.
Tongue	-	-	tarli.	No	-	-	padne.
Stomach	-	-	koodnakurte.	I	-	-	outu.
Breasts	-	-	ngumma.	You	-	-	anpa.
Thigh	-	-	-	Bark	-	-	-
Foot	-	-	tidna.	Good	-	-	oo-oo-koo.
Bone	-	-	walpoo.	Bad	-	-	mudlante.
Blood	-	-	kooabmarri.	Sweet	-	-	-
Skin	-	-	pelta-nooree.	Food	-	-	chalpa.
Fat	-	-	murni.	Hungry	-	-	-
Bowels	-	-	kunakurri.	Thirsty	-	-	-
Excrement	-	-	koodna	Eat	-	-	-
War-spear	-	-	peremboora.	Sleep	-	-	koodnullana.
Reed-spear	-	-	katchi.	Drink	-	-	poontarda.
Wommera or throwing-stick	-	-	-	Walk	-	-	ukunda.
Shield	-	-	moodlawarroo.	See	-	-	nangenda.
Tomahawk	-	-	kandi.	Sit	-	-	tonkunna.
Canoe	-	-	-	Yesterday	-	-	kulkara.
Sun	-	-	mooyoo.	To-day	-	-	woldarapoota.
Moon	-	-	burilla.	To-morrow	-	-	wongara.
Star	-	-	kardikilla.	Where are the Blacks?	-	-	wetiara nulla?
Light	-	-	arka.	I don't know	-	-	wijero.
Dark	-	-	milooroo.	Plenty	-	-	nooka.
Cold	-	-	mudli.	Big	-	-	burra-burra.
Heat	-	-	warontcha.	Little	-	-	koopa-koopa.
Day	-	-	wudla.	Dead	-	-	boorunda.
Night	-	-	alboonoo.	By-and-by	-	-	yadnai.
Fire	-	-	mukka.	Come on	-	-	kowana.
Water	-	-	koota.	Milk	-	-	-
Smoke	-	-	toopo.	Eaglehawk	-	-	-
Ground	-	-	wodla.	Wild turkey	-	-	-
Wind	-	-	wobnera.	Wife	-	-	-
Rain	-	-	chaili.				
God	-	-	-				
Ghosts	-	-	-				

No. 46.—WARBURTON RIVER.

By W. J. PAULL, Esq.

THE following vocabulary of the language of the Ominee tribe was forwarded to me by Mr. W. J. Paull, if I read the signature correctly. That gentleman informs me that the marches of the lands of the Ominee, Wongonooroo, Kuranyooroo, and Yarleeyandee tribes, all intimately connected, meet on the Warburton River, at Cowarie headstation. This country, my correspondent goes on to say, was first occupied by the Whites in 1876, at which time these tribes amounted in the aggregate to between six and eight hundred souls, at which number they still remain. No clothes are worn by them; the women go quite naked, and the men have only a belt made of human hair round the waist, from which a fringe spun from the fur of rats hangs in front. The men also smear the skin with grease, and daub the body with red and yellow ochre, and the women sometimes wear a bone through the septum of the nose, which is pierced for the purpose. Most of the males have two teeth extracted, but not all of them. Several sorts of nets are in use, made of rushes or human hair. This tribe use no tomahawks, properly speaking; but for tomahawk purposes a flint fixed chisel-fashion on to the end of a piece of wood by means of a compound of water, sand, and the ashes of a bush called *mindree*. This instrument is, as the reader has seen, in extensive use on the west coast. Their weapons are clubs, boomerangs, and spears thrown by hand. The chief articles of food are nardoo, fish, wild-fowl, eggs, rats, and snakes of various sorts.

Cannibalism exists amongst them, but is not commonly practised. Sometimes when a Black dies from natural causes, his relations eat portions of the body; but if a death happens in a *pinya* or war party, any of the tribe who are present partake of the flesh of the

deceased. The reason of these differences probably is that in camp a person might by magic take the life of one not nearly related to him for the sake of a meal; that relatives would never commit such an act; and that none would do it whilst on the war-path, when every combatant is of consequence. They say the human flesh tastes much like that of the iguana. Mr. Paull gives me the following names of persons:—*Men*: Yanchillina, Pirrillina, Tarrallina, Nalkallina. *Women*: Yinkeetarrina, Ithapappina, Waunillina, Koorakookanea.

The men marry women of other tribes. Polygamy is in force, but my informant says that neither widows nor widowers marry again, in which I think he must be mistaken. He also remarks that most of the women who have children seem to be between 28 and 40 years of age, and that children are not numerous. These tribes scar the body extensively by way of ornament. Most of the males are admitted at about fifteen years of age to the rank of young man by means of the terrible rite. Some, however, undergo circumcision only, and these are said to be the fathers of the children in the tribe. Weighing the facts, that the women rear no children until well on in life, that the great majority of the males are rendered incapable of begetting children and others not, and that only some of them have teeth knocked out, I have no doubt that these practices are the results of precise laws the particulars of which have not reached me, the object of which is to limit population. In connection with this subject the reader is referred to the account of the Birria tribe, near the junction of the Thompson and Barcoo.

Pitcheree is chewed by these tribes, and Mr. Paull remarks that some of the Whites who have smoked it, when tobacco has been scarce, say that it puts them to sleep.

Around places where emu are known to be, the grass is set on fire, and by this means they are driven into nets or waterholes and killed. Kangaroo are hardly

found in this country. As usual, the hair of these tribes is long, sometimes straight, and at others wavy and curly. When a man dies, it is often thought to be the result of a bone having been pointed at him by the doctor of another tribe, and then an expedition to revenge his death follows. Messengers are sometimes sent to absent friends bearing a string saturated with the blood of the sender, as an intimation to come to him speedily. Friends embrace each other on meeting after a long absence. No signs of government or distinction of rank exist in these tribes.

Mr. Paull's account is full of interest, and one cannot help regretting that he had not materials to make it more complete.

No. 46.—WARBURTON RIVER.

BY W. J. PAULL, Esq.

Kangaroo - - -	chookeroo.	Hand - - -	murra.
Opossum - - -	marloo.	2 Blacks - - -	
Tame dog - - -	kinthalla.	3 Blacks - - -	
Wild dog - - -	(the same).	One - - -	koono.
Emu - - -	warroogatty.	Two - - -	mandroo.
Black duck - - -	pia.	Three - - -	parrakoolo.
Wood duck - - -		Four - - -	mandroo-man-droo.
Pelican - - -	toompingaroo.		
Laughing jackass		Father - - -	appurree.
Native companion	pooralco.	Mother - - -	andree
White cockatoo -	karrong.	Sister-Elder -	karkoo.
Crow - - -	kowilka.	„ Younger -	
Swan - - -	kootee.	Brother-Elder -	naatatta.
Egg - - -	kaapee.	„ Younger	
Track of a foot -	dinna.	A young man -	tarree.
Fish - - -	paroo.	An old man -	pinaroo.
Lobster - - -		An old woman -	widleepena.
Crayfish - - -	koonkoodirri.	A baby - - -	wakka-wakka.
Mosquito - - -	koontie, koinyee.	A White man -	
Fly - - -	moonchow.	Children - - -	primna-primna.
Snake - - -	toothoo.	Head - - -	mungatundra.
The Blacks - - -	marroopoo.	Eye - - -	milkee.
A Blackfellow -	kanna.	Ear - - -	talpa.
A Black woman -	willa.		
Nose - - -	moola.		

No. 46.—WARBURTON RIVER—*continued.*

Mouth - - murna.	Boomerang - - keera.
Teeth - - - munathundra.	Hill, if rocky - murda.
Hair of the head - parra.	„ if sand - dakko.
Beard - - - nanka.	Wood - - - moolyea.
Thunder - - - pildree-pildree.	Stone - - - murda.
Grass - - - kanta.	Camp - - - nooia.
Tongue - - - tarlee.	Yes - - - yow.
Stomach - - - mandree.	No - - - pannee.
Breasts - - - mamma.	I - - - akannee.
Thigh - - - noora.	You - - - inkannee.
Foot - - - dinna.	Bark - - - pitchee.
Bone - - - mookoo.	Good - - - nkoma.
Blood - - - koomarree.	Bad - - - moontchoo.
Skin - - - dalla.	Sweet - - - mardoopinna.
Fat - - - marnee.	Food - - - boaka.
Bowels - - - kippera.	Hungry - - - mowallee.
Excrement - - - koodna.	Thirsty - - - tardeeeallee.
War-spear - - - kaltee.	Eat - - - tina.
Reed-spear - - -	Sleep - - - moka.
Wommera or preeta.	Drink - - - tapooinna.
throwing-stick	Walk - - - wappina.
Shield - - - pirramurra.	See - - - nina.
Tomahawk - - - toola.	Sit - - - nammerna.
Canoe - - -	Yesterday - - - waldrawirtee.
Sun - - - ditchee.	To-day - - - kurraree.
Moon - - - pirra.	To-morrow - - - tunkapurna.
Star - - - ditchee (?)	Where are the widderee kanna?
Light - - - marroo.	Blacks?
Dark - - - warroo-warroo.	I don't know - - - anacoo.
Cold - - - killpolee.	Plenty - - - murraypoo.
Heat - - - waldra.	Big - - - piarree.
Day - - - karrarree.	Little - - - waddawak.
Night - - - melyarroo.	Dead - - - pallina.
Fire - - - tooroo.	By-and-by - - - wallyea.
Water - - - appa.	Come on - - - kopperow.
Smoke - - - topoo.	Milk - - - namma.
Ground - - - meta.	Eaglehawk - - - karrawurra.
Wind - - - wattara.	Wild turkey - - - kallatoora.
Rain - - - tallarra.	Wife - - - nooa.
God - - - mooroo-moora.	
Ghosts - - - koochee.	

No. 47.—WARBURTON RIVER.

By W. H. CORNISH, Esq.

Kangaroo	-	chookooroo.	Hand	-	murra.
Opossum	-	wampala.	2 Blacks	-	yoo-oo parakoo- loo.
Tame dog	-	mulla.	3 Blacks	-	yoo-ou koolparie.
Wild dog	-		One	-	
Emu	-	waraguita.	Two	-	parakooloo.
Black duck	-		Three	-	koolparie.
Wood duck	-		Four	-	
Pelican	-	tumpunara.	Father	-	anya.
Laughing jackass			Mother	-	umma.
Native companion		pooralkoo.	Sister-Elder	-	karkoo.
White cockatoo	-	kudaroonka.	„ Younger	-	koopalie.
Crow	-	wackalla.	Brother-Elder	-	nutie-nutie.
Swan	-	koodie.	„ Younger	-	koopalie.
Egg	-	parpoo.	A young man	-	kerna.
Track of a foot	-	tidna.	An old man	-	matapoota.
Fish	-	warrie.	An old woman	-	willula.
Lobster	-		A baby	-	nara-nara.
Crayfish	-	koonkooderie.	A White man	-	
Mosquito	-	yoowinya.	Children	-	nara naroo-o-la.
Fly	-	ooringoorie.	Head	-	kardappoo.
Snake (carpet)	-	wonungunnie.	Eye	-	milkey.
The Blacks	-	yoo-oo-oodla.	Ear	-	yarrie.
A Blackfellow	-	yoo-oo.			
A Black woman	-	moncurra.			
Nose	-	meedla.			

No. 47.—WARBURTON RIVER—continued.

Mouth - - - murna.	Boomerang - - -
Teeth - - - yackarra.	Hill - - -
Hair of the head - wirrie.	Wood - - - mucka.
Beard - - - unka.	Stone - - - kadna.
Thunder - - - moonkarda.	Camp - - - ooria.
Grass - - - chilpa.	Yes - - - kowina.
Tongue - - - tanjanna.	No - - - panie.
Stomach - - - koonna-kuddie.	I - - - unta.
Breasts - - - umma.	You - - - umpa.
Thigh - - - tarra.	Bark - - - pitchamooroo.
Foot - - - tidna.	Good - - - oorkoo.
Bone - - - walpoo.	Bad - - - mudla.
Blood - - - koomarie.	Sweet - - - oorkoo.
Skin - - - putta.	Food - - - kartie.
Fat - - - monnie.	Hungry - - - wadlara.
Bowels - - - koonaturie.	Thirsty - - - aparra.
Excrement - - -	Eat - - - tuninda.
War-spear - - - wonna.	Sleep - - - koonalunda.
Reed-spear - - - kutchie.	Drink - - - poontada.
Wommera or throwing-stick - munkoorara.	Walk - - - ukunda.
Shield - - - mooloowarroo.	See - - - nuninda.
Tomahawk - - -	Sit - - - tunkada.
Canoe - - -	Yesterday - - - kulkawarra.
Sun - - - mooyoo.	To-day - - - untie.
Moon - - - arkunnie.	To-morrow - - - wongara.
Star - - - kerdie-billa.	Where are the yoo-too tears?
Light - - - bukkie.	Blacks?
Dark - - - wona.	I don't know - ina koo.
Cold - - - mullara.	Plenty - - - udla.
Heat - - - kuna-kulla.	Big - - - kirtiewirrie.
Day - - -	Little - - - nara-nara.
Night - - - wonga.	Dead - - - wonchada.
Fire - - - mukka.	By-and-by - - - woolya.
Water - - - koola.	Come on - - - kowanarie.
Smoke - - - toopoo.	Milk - - -
Ground - - - wadlea.	Eaglehawk - - -
Wind - - - womara.	Wild turkey - - -
Rain - - - koorowara.	Wife - - -
God - - -	
Ghosts - - -	

No. 48.—COOPER'S CREEK, TO THE EASTWARD OF ITS NORTHERN BRANCH; ALSO KOONGI LAKE.

BY W. H. CORNISH, ESQ., AND HENRY G. SALMON, ESQ.

IN connection with this portion of the Cooper's Creek country, I have received vocabularies from W. H. Cornish, Esq., and Henry G. Salmon, Esq. The one supplied by the first of these gentlemen is from the language of the Yowerawoolka tribe, and Mr. Salmon's from Koongi (usually spelt Coongy) Lake Station, lat. 27° south, long. 140° east, or thereabouts.

With his vocabulary, Mr. Salmon has also sent me some particulars concerning the plant called *pitcheree*, which is very extensively used in this portion of Australia. As the weed is not found near Koongi (dry) Lake, long journeys are made periodically to the north-west by the men of the tribe to procure it. It is said to be a mild narcotic. Women use it, but less frequently than men. The specimen sent me by Mr. Salmon consisted of small sticks about the thickness of rye-grass stems. "The Blacks"—says this gentleman—"first chew it into a mass, then mix it with the ashes of gum-tree leaves, making a paste ball. This, when kept in the mouth for some time, has a highly stimulating effect." Mr. Salmon gives the following additional words:—

Quick -	-	pukkulli.	Lake -	-	ngappa-puma, or
Forehead -	-	unda.			big water.
Knee -	-	punta.	Clouds -	-	parraweelpa.
Feather -	-	kootya.	Centipede -	-	thinga-thinga.
Gum-tree -	-	yallawarroo.	Lizard -	-	kupa.
Box-tree -	-	kulparoo.	Fishing-net-	-	peerly.
Sandhill -	-	merree.	Ashes -	-	toorpa.
Plain -	-	yumburri.	Sick -	-	woodiawarra.
Creek -	-	kurrari.			

Bring a fire-stick	-	-	-	mukka arrangunoo.
Bring water	-	-	-	ngappa arramundratulka.
Which way shall we go?	-	-	-	iilanda towrnahatchi?
Where are you sick? or In what part do you feel amiss?				iilanoonoo woodiwarra inganitchi?
It is going to rain	-	-	-	mura (or unyara) towara.

In the vocabulary and *Additional Words* of this language the reader may compare the equivalents of *The Blacks*; *Where are the Blacks?* *Where shall we go?* and *Where are you sick?* The termination *hatchi*, *itchi*, &c., in connection with *iilanda*, &c. = *where* is remarkable.

No. 48.—COOPER'S CREEK.

By H. G. SALMON, Esq.

Kangaroo	-	-	chookooroo.	Hand	-	-	murra.
Opossum	-	-	murloo.	2 Blacks	-	-	kooroo barkoola.
Tame dog	-	-	pandi.	3 Blacks	-	-	kooroo barkoola
Wild dog	-	-					goona.
Emu	-	-	warrawidgee.	One	-	-	goona.
Black duck	-	-	dickeri.	Two	-	-	barkoola.
Wood duck	-	-	goornabrinna.	Three	-	-	barkoola goona.
Pelican	-	-	dookamerri.	Four	-	-	barkoola-bar-
Laughing jackass							koola.
Native companion			koodri.	Father	-	-	appari.
White cockatoo	-	-	nerrapinta.	Mother	-	-	undri.
Crow	-	-	kaoolika.	Sister-Elder	-	-	kako.
Swan	-	-	kurrawatti.	„ Younger	-	-	
Egg	-	-	pampo.	Brother-Elder	-	-	mooto.
Track of a foot	-	-	palto.	„ Younger	-	-	
Fish	-	-	kooya	A young man	-	-	poolya.
Lobster	-	-		An old man	-	-	kooroo-kooroo.
Crayfish	-	-	narraminyeh.	An old woman	-	-	gooroolpo.
Mosquito	-	-	koonti.	A baby	-	-	tiddari.
Fly	-	-	moondyoo.	A White man	-	-	purloo.
Snake	-	-	parday.	Children	-	-	murrowa.
The Blacks	-	-	kooroo.	Head	-	-	koka.
A Blackfellow	-	-	koornoo.	Eye	-	-	meetyee.
A Black woman	-	-	yewa.	Ear	-	-	tulpa.
Nose	-	-	kinta.				

No. 48.—COOPER'S CREEK—*continued.*

Mouth	-	- murna.	Boomerang	-	- yarrakoodakoo-
Teeth	-	- nurruko.			dari.
Hair of the head	-	- oolparoo.	Hill	-	-
Beard	-	- unga.	Wood	-	- wottee.
Thunder	-	- unnera.	Stone	-	- muddra.
Grass	-	- poka.	Camp	-	- noora.
Tongue	-	- pulpa.	Yes	-	- kow.
Stomach	-	- toondroo.	No	-	- pannee.
Breasts	-	- umma.	I	-	- unnyi.
Thigh	-	- wondakilla.	You	-	- yeanyi.
Foot	-	- tinna.	Bark	-	- dallamurroo.
Bone	-	- moko.	Good	-	- pytchi.
Blood	-	- purruteru, yanga-	Bad	-	- murlundi.
		rungooroo.	Sweet	-	- palyunginee.
Skin	-	- durla.	Food	-	- tyinunga.
Fat	-	- munni.	Hungry	-	- moaly.
Bowels	-	- koornadulla.	Thirsty	-	- tatipalla.
Excrement	-	- koorna.	Eat	-	- boorta, kur-
War-spear	-	- windra.			nunga.
Reed-spear	-	-	Sleep	-	- toorungariati.
Wommera	-	- yarra.	Drink	-	- tappernunga.
Shield	-	- narratitta.	Walk	-	- tooarnunga.
Tomahawk	-	- mudramoodipa.	See	-	- wooranunga.
Canoe	-	- ukobichi.	Sit	-	- ninanunga.
Sun	-	- trichi.	Yesterday	-	- ananinna nook-
Moon	-	- prira.			dra.
Star	-	- trichi poolya.	To-day	-	- kaiiri.
Light	-	- minda.	To-morrow	-	- murrawinka.
Dark	-	- murree.	Where are the	-	- iilatunna koor-
Cold	-	- multee.	Blacks?	-	- natchi?
Heat	-	- murpununga.	I don't know	-	- kareel atunna.
Day	-	- mindii.	Plenty	-	- mulkuri.
Night	-	- murilla.	Big	-	- uli.
Fire	-	- mukka.	Little	-	- poolya.
Water	-	- ngappa.	Dead	-	- puldringunna.
Smoke	-	- toopo.	By-and-by	-	- mini.
Ground	-	- purla.	Come on	-	- kupparow.
Wind	-	- tyiri.	Milk	-	-
Rain	-	- unyara.	Eaglehawk	-	-
God	-	-	Wild turkey	-	-
Ghosts	-	-	Wife	-	-

No. 48.—COOPER'S CREEK.

By W. H. CORNISH, Esq.

Kangaroo - - chookooroo.	Hand - - - murra.
Opossum - - mulloo.	2 Blacks - - kerna parakoola
Tame dog - - pandi.	3 Blacks - - kerna parakoola
Wild dog - -	koornoo
Emu - - - quarra.	One - - - koornoo.
Black duck - -	Two - - - parakoola.
Wood duck - -	Three - - parakoola
Pelican - - dukkamirri.	koornoo.
Laughing jackass	Four - - -
Native companion pooralko.	Father - - appardi.
White cockatoo - koodrunkoo.	Mother - - undri.
Crow - - - kowulka.	Sister-Elder - karoo.
Swan - - - koodri.	„ Younger -
Egg - - - pompoo.	Brother-Elder - ootoo.
Track of a foot - tidna.	„ Younger
Fish - - - paroo.	A young man - karroo.
Lobster - -	An old man - karroo-karroo (?)
Crayfish - - kidneykooderi.	An old woman - kooroopoo.
Mosquito - - kunti.	A baby - - poola-poola.
Fly - - - moonchoo.	A White man -
Snake - - - wooma.	Children - - poolung malkeri
The Blacks - kerna.	(many).
A Blackfellow - kerna, koornoo.	Head - - - koonkoo.
A Black woman - monkurra.	Eye - - - mitchie.
Nose - - - kinta.	Ear - - - koochara.

No. 48.—COOPER'S CREEK—*continued.*

Mouth	-	- murna.	Boomerang	-	-
Teeth	-	- mundrakoo.	Hill	-	-
Hair of the head	-	- koonkoo.	Wood	-	- mukka.
Beard	-	- unga.	Stone	-	- murdra.
Thunder	-	- yinki, indie.	Camp	-	- ooria.
Grass	-	- kuntha.	Yes	-	- kowina.
Tongue	-	- perpa.	No	-	- hii panni.
Stomach	-	- koonanewa.	I	-	- ini.
Breasts	-	- umma.	You	-	- yinni.
Thigh	-	- wondakilla.	Bark	-	- delamooroo.
Foot	-	- tidna.	Good	-	- wotchi.
Bone	-	- mookoo.	Bad	-	- munamerla.
Blood	-	- yoongooroo.	Sweet	-	-
Skin	-	- dulla (bark ?)	Food	-	- booka.
Fat	-	- monni.	Hungry	-	- mocalli.
Bowels	-	- koonakulli.	Thirsty	-	- moorrelli.
Excrement	-	- koodna.	Eat	-	- taindri.
War-spear	-	- winara.	Sleep	-	- mookapiari.
Reed-spear	-	-	Drink	-	- tupendri.
Wommera	-	- munkoorara.	Walk	-	- towindri.
Shield	-	- narateta	See	-	- wowindri.
Tomahawk	-	-	Sit	-	- ninindri.
Canoe	-	-	Yesterday	-	- kulkunni.
Sun	-	- kooti.	To-day	-	- kiari.
Moon	-	- pirra.	To-morrow	-	- murnatunka.
Star	-	- koolipoolya.	Where are the	-	- kerna ilakarri ?
Light	-	- karumba.	Blacks ?	-	-
Dark	-	- murri.	I don't know	-	- ha koo.
Cold	-	- poondrali.	Plenty	-	- mulkirri.
Heat	-	- mukkalla.	Big	-	- puma.
Day	-	- karumba.	Little	-	- poolya.
Night	-	- murri.	Dead	-	- nari.
Fire	-	- mukka.	By-and-by	-	- minni.
Water	-	- apa.	Come on	-	- kaparow.
Smoke	-	- toopoo.	Milk	-	-
Ground	-	- pudla.	Eaglehawk	-	-
Wind	-	- tiarri.	Wild turkey	-	-
Rain	-	- unjara.	Wife	-	-
God	-	-			
Ghosts	-	-			

No. 49.—COOPER'S CREEK, IN THE NEIGHBOURHOOD WHERE
BURKE AND WILLS DIED.

BY ALFRED HOWITT, Esq., P.M.

Kangaroo	-	tchukuro.	Hand	-	mirra.
Opossum	-		2 Blacks	-	mandra kurna.
Tame dog	-	kintalla.	3 Blacks	-	barcolo kurna.
Wild dog	-		One	-	coono.
Emu	-	warrawatty.	Two	-	mandro.
Black duck	-	tarralko.	Three	-	barcolo.
Wood duck	-		Four	-	mandro-mandro.
Pelican	-	tampangra.	Father	-	
Laughing jackass			Mother	-	
Native companion		bouralko.	Sister-Elder	-	
White cockatoo	-		„ Younger	-	
Crow	-		Brother-Elder	-	
Swan	-	cotee.	„ Younger	-	
Egg	-	capee.	A young man	-	carra-wallee, coopa.
Track of a foot	-	palto.	An old man	-	pinnaroo.
Fish	-	paroo.	An old woman	-	
Lobster	-		A baby	-	
Crayfish	-		A White man	-	pirri-wirri.
Mosquito	-		Children	-	
Fly	-		Head	-	
Snake	-	tuchu.	Eye	-	milkee.
The Blacks	-	kurna.	Ear	-	
A Blackfellow	-	kurna.			
A Black woman	-	noa.			
Nose	-				

No. 49.—COOPER'S CREEK—*continued.*

Mouth - -	Boomerang - -
Teeth - -	Hill - -
Hair of the head -	Wood - - - pattara.
Beard - -	Stone - - - murda.
Thunder - -	Camp - - - gnoura (ngoora?)
Grass - -	Yes - - - abo.
Tongue - -	No - - - watta.
Stomach - -	I - - - gnannee, gnatto
Breasts - -	You - - - yennee.
Thigh - -	Bark - - -
Foot - - - tinna.	Good - - - gnomo.
Bone - -	Bad - - - malinkee.
Blood - -	Sweet - - - ngomo.
Skin - -	Food - - - mowalley.
Fat - -	Hungry - - - minalley.
Bowels - -	Thirsty - -
Excrement - -	Eat - - - tyenā.
War-spear - -	Sleep - - - ngouranā.
Reed-spear - -	Drink - - - tappenā.
Throwing-stick -	Walk - - - balkalā, taykana.
Shield - -	See - - - milkelee.
Tomahawk - - bomaiko.	Sit - - - ningeaa.
Canoe - - - (none).	Yesterday - -
Sun - - - deekee.	To-day - -
Moon - - - peera.	To-morrow - - tanko-burna.
Star - - - peera warka-warka.	Where are the kurnā woordary?
Light - -	Blacks?
Dark - -	I don't know -
Cold - - - puldralee.	Plenty - -
Heat - -	Big - - - pinna.
Day - - - deekee.	Little - - - warka-warka.
Night - -	Dead - - - nandrena.
Fire - - - tooroo.	By-and-by - - minny-minny.
Water - - - appa.	Come on - - - coperow.
Smoke - - - toopoo.	Milk - - -
Ground - - - mitta.	Eaglehawk - -
Wind - - -	Wild turkey - -
Rain - - - tallera.	Wife - - -
God - - -	
Ghosts - - -	

No. 50.—COOPER'S CREEK, NEAR THE BOOLOO RIVER.

By A. F. SULLIVAN, Esq., AND ERNEST EGLINTON, Esq.

Kangaroo - - thaldara.	Hand - - - murra.
Opossum - - murrathurra.	2 Blacks - - -
Tame dog - - thit-the.	3 Blacks - - -
Wild dog - - -	One - - - watchualie.
Emu - - - koolbaree.	Two - - - barcoola.
Black duck - willunga.	Three - - - barcoola ther-
Wood duck - ngowera.	watchoo.
Pelican - - -	Four - - - barcoola tra bar-
Laughing jackass	coola.
Native companion koonthurra.	Father - - - urnacher.
White cockatoo - thirindhella.	Mother - - - ummaldja.
Crow - - - worgaritchee.	Sister-Elder - kurrunni.
Swan - - - kootooroo.	„ Younger - koorkane.
Egg - - - kupinya.	Brother-Elder - koortchie.
Track of a foot - thinna.	„ Younger karkundi.
Fish - - - kooa.	A young man - bulcabit-thee.
Lobster - - - thandoola.	An old man - kurroo.
Crayfish - - -	An old woman - bootchoo, minna.
Mosquito - - eurie.	A baby - - - warniwah.
Fly - - - mooginger.	A White man - birrie.
Snake - - - ngoothe.	Children - - - warrawarra min-
The Blacks - - kurna.	gee.
A Blackfellow - kurna.	Head - - - kooka.
A Black woman - walga.	Eye - - - bootharoo.
Nose - - - moola.	Ear - - - ngurramunda.

No. 50.—COOPER'S CREEK, NEAR THE BOOLOO RIVER—*continued.*

Mouth	-	-	thiga, thaia.	Boomerang	-	-
Teeth	-	-	dthiga.	Hill	-	-
Hair of the head	-	-	konkooroo.	Wood	-	- muckoora.
Beard	-	-	unkooroonka.	Stone	-	- yundera.
Thunder	-	-	malloo.	Camp	-	- ngoora.
Grass	-	-	koola.	Yes	-	- kow.
Tongue	-	-	thulgunya.	No	-	- walya.
Stomach	-	-	i-e-mulla.	I	-	- ngoocha.
Breasts	-	-	umma.	You	-	- unnee.
Thigh	-	-	thoorka.	Bark	-	- wombo.
Foot	-	-	thinna.	Good	-	- thallie.
Bone	-	-	moko.	Bad	-	- mepa.
Blood	-	-	mundalga.	Sweet	-	-
Skin	-	-	nuncheenia.	Food	-	- thalthurra.
Fat	-	-	murnee.	Hungry	-	- unga.
Bowels	-	-	goonabulga- bulga.	Thirsty	-	- ungegula.
Excrement	-	-	koona.	Eat	-	- thalthagurra.
War-spear	-	-	yungoo.	Sleep	-	- walgurra.
Reed-spear	-	-		Drink	-	- ungegula.
Wommera or throwing-stick	-	-		Walk	-	- yanthegurra.
Shield	-	-	bur-o-goo.	See	-	- yaddegurra.
Tomahawk	-	-		Sit	-	- koolagurra.
Canoe	-	-	ngumboo.	Yesterday	-	- neela.
Sun	-	-	milla.	To-day	-	- pulla.
Moon	-	-	mirriekurinya.	To-morrow	-	- wekulla.
Star	-	-	titchee.	Where are the Blacks?	-	-
Light	-	-	bitthemurra- gurra.	I don't know	-	- walya.
Dark	-	-	ngowoo.	Plenty	-	- marrkoo.
Cold	-	-	thillaba.	Big	-	- thoondoo.
Heat	-	-	yowoora.	Little	-	- whyewa.
Day	-	-	weka.	Dead	-	- palloogurra.
Night	-	-	nala.	By-and-by	-	- thoona.
Fire	-	-	wee.	Come on	-	- kowatha.
Water	-	-	ngukka.	Milk	-	-
Smoke	-	-	thopo.	Eaglehawk	-	-
Ground	-	-	thukka.	Wild turkey	-	-
Wind	-	-	yalla.	Wife	-	-
Rain	-	-	peeter.			
God	-	-				
Ghosts	-	-				

No. 51.—NOCKATOONGA, WILSON RIVER.

By T. W. FOOTT, Esq.

Kangaroo	-	-	thuldra.	Hand	-	-	munbroo.
Opossum	-	-	murrathurra.	2 Blacks	-	-	
Tame dog	-	-	thithe.	3 Blacks	-	-	
Wild dog	-	-		One	-	-	witeyooally.
Emu	-	-	koolpurri.	Two	-	-	barkoola.
Black duck	-	-	nowirra.	Three	-	-	wunnoo.
Wood duck	-	-	kooraburra.	Four	-	-	
Pelican	-	-		Father	-	-	nundetya.
Laughing jackass	(none).			Mother	-	-	umdetya.
Native companion	goonthurra.			Sister-Elder	-	-	thurrengera.
White cockatoo	-			„ Younger	-		
Crow	-	-	wawkaretche.	Brother-Elder	-	-	kurwidge.
Swan	-	-	thurragoora.	„ Younger	-		
Egg	-	-	kuppy.	A young man	-	-	kungoo.
Track of a foot	-	-	thinna.	An old man	-	-	kurroo.
Fish	-	-	gooia.	An old woman	-	-	wullganooga.
Lobster	-	-		A baby	-	-	wurriwa.
Crayfish	-	-	thinta.	A White man	-		
Mosquito	-	-	noonarully.	Children	-	-	mootha.
Fly	-	-	mokinga.	Head	-	-	thumkoora.
Snake	-	-	moona.	Eye	-	-	boolderoo.
The Blacks	-	-	noo-ga.	Ear	-	-	nurramunda.
A Blackfellow	-						
A Black woman	-	-	wullga.				
Nose	-	-	moolya.				

No. 51.—NOCKATOONGA, WILSON RIVER—*continued.*

Mouth	-	-	tia.	Boomerang	:	-
Teeth	-	-	neelumburra.	Hill	-	-
Hair of the head	-	-	kumkoora.	Wood	-	- mukoorra.
Beard	-	-	unkoorra.	Stone	-	- yandra.
Thunder	-	-	mulloo.	Camp	-	- noora.
Grass	-	-	goola.	Yes	-	- maia.
Tongue	-	-	thullunya.	No	-	- yow.
Stomach	-	-	naiamulla.	I	-	-
Breasts	-	-	numma.	You	-	-
Thigh	-	-	bilgurra.	Bark	-	- kooly.
Foot	-	-	thinna.	Good	-	- mullinye.
Bone	-	-	munka.	Bad	-	- toonka.
Blood	-	-	pundulya.	Sweet	-	-
Skin	-	-	boontyoo.	Food	-	- tulta.
Fat	-	-	mumi.	Hungry	-	- goonga.
Bowels	-	-		Thirsty	-	- nukka linya
Excrement	-	-				(water want).
War-spear	-	-	mullyoo.	Eat	-	- thultola.
Reed-spear	-	-	(not used).	Sleep	-	- woggo-gilla.
Wommera	-	-	(not used).	Drink	-	-
Shield	-	-	boorgoo.	Walk	-	- yantharilla.
Tomahawk	-	-	kootya.	See	-	- thundolo.
Canoe	-	-	(not used).	Sit	-	- koolo-gilla.
Sun	-	-	yow-wirra.	Yesterday	-	-
Moon	-	-	merbirinye.	To-day	-	-
Star	-	-	ditye.	To-morrow	-	-
Light	-	-	weeka.	Where are the		
Dark	-	-	nowa.	Blacks?		
Cold	-	-	thalluba.	I don't know	-	-
Heat	-	-	yow-wirra.	Plenty-	-	- noo-ga.
Day	-	-	pulla.	Big	-	- noo-ga.
Night	-	-	wawgurra.	Little	-	- munyam.
Fire	-	-	wee.	Dead	-	- pooloowulla.
Water-	-	-	nukka.	By-and-by	-	-
Smoke	-	-	thoopoo.	Come on	-	- mulpurra.
Ground	-	-	thukka.	Milk	-	-
Wind	-	-		Eaglehawk	-	-
Rain	-	-		Wild turkey	-	-
God	-	-		Wife	-	-
Ghosts	-	-				

No. 52.—THARGOMINDA, BULLOO RIVER.

BY F. W. MYLES, Esq., P.M.

FOR my information concerning the Wonkomarra tribe, which inhabits the Bulloo within a radius of twenty miles around Thargominda, I am indebted to the kindness of Frederic W. Myles, Esq., P.M. The names of the tribes which adjoin the Wonkomarra are, to the south, the Poidgerry (on the Currowinya Downs station) and the Bitharra (on the Bulloo Downs station); to the west, the Thiralla (on the Nockatoongo station) and Eromarra (on the Conbar station); to the north, the Bunthomarra (on the Mount Margaret station) and the Murgoin (on the Ardock station); and on the east by the same tribe (on the Dynevour station). How many the Wonkomarra tribe numbered when the Whites took possession of their country is not known, but in 1883 ninety of them were still alive, nine being children, and the females more numerous than the males, both of which facts point to a very considerable decrease in numbers. Their country was first occupied by the Whites in 1863 or thereabouts. At that time opossum-rugs were not much in use in the tribe. Their ornaments were reed necklaces, shells, and feathers, the women wearing at the corroboree a fringe of string from waist to mid-thigh. When menstruating, the women paint the body with red ochre, and persons in mourning with mud or pipe-clay. Their tomahawks, before they obtained iron ones from the Whites,

were of green stone, as large as an American axe, the sides rather roughly chipped, and the edges ground smooth. Their knives, as usual, were bits of flint gummed on to wooden handles; weapons were of the common sorts; their spears thrown by hand and not with the wommera; and their toy boomerangs returned to the thrower. Their food, as usual, comprised whatever living things and edible roots their country produces and also seeds. In cookery, they grilled on the fire; they also baked their food in ovens, or holes dug in the ground for the purpose, at whatever place they might chance to encamp, and not, as in the south, at particular places, so that the ash-heaps found in Victoria, and commonly called ovens (and by one writer myrnong heaps), are not found in their country. Restrictions with respect to the use of certain sorts of food by females and youths were in force. Small-pox, which devastated the Australian tribes from 1789 to 1840, did not reach the Bulloo.

With the object of preventing consanguineous marriages, the Wonkomarra tribe is divided into several classes, each called after some animal, as emu, snake, opossum, &c. In or out of the tribe (for the neighbouring tribes had similar organizations) a male of the snake class, for instance, could only marry a female of the emu class, and so on. Before the coming of the Whites, any infraction of this law was visited with death; but in this tribe, as in all others, aboriginal laws have given way before our civilization. Mr. Myles thinks the women gave birth, on an average, to about eight children each. Infanticide is a practice of old-standing. Scrofulous swellings of the neck are common, and consumption the prevailing disease. The males have the usual ornamental scars on the forearm, chest, and thighs; the females on the thighs and upper part of the stomach. The septum of the nose is perforated in both sexes, and the females have two front teeth knocked out. In performing this operation, a stone is held inside the mouth in contact with the teeth which are to be removed; against them, on

the outside of the gums, is placed the aboriginal chisel, which is smartly struck with a heavy bit of wood or stone, and by this means the teeth are punched out. A fire-stick is then applied to the bleeding gums to remove the pain or stop the bleeding. Some only of the males are circumcised. Pitcheree is in use, being obtained by barter from the Cooper's Creek tribes. This weed, which my informant says has much the same effects as opium on a Chinaman, is prepared by chewing and then mixing with wood-ashes and the leaf of some plant of which he does not know the name; it is then baked in the hot embers of the fire, after which it is ready for use. The first chewing was a part of the process of preparation; it is now chewed for pleasure, like tobacco. A man at the camp masticates a quid, and after a time passes it to his neighbour, who does the same, and so it goes round the party.

In this tribe, I am informed, the women bury the dead, an instance of the fact that, amidst the sameness of Australian manners, there is no tribe without some little novelty. The most common causes of war are stealing women and hunting on the territory of a neighbouring tribe. Before the fighting men set out to avenge an injury of any sort, a herald is despatched to the enemy to declare war, and his life is held sacred. The members of the tribe salute each other on meeting after an absence by throwing their hands up to their heads. No form of government exists, but in matters of importance the old men are always consulted. One old female, whom the Blacks, when speaking English, call *doctor*, has great influence. With this tribe some difficulty is found in getting persons to tell their native names. The following, however, have been obtained:—*Men*: Mipbungithe, Piali, Cobongoe, Bobitje, Burbinni, and Bathine. *Women*: Coolethe, Barkaunta, Bingeranta, Nanbaranga, Etheranga. *Boys*: Beuranga, son of Etheranga; Undaranga, son of Nanbaranga. *Girls*: Billethe, Mara; and Wingo, daughter of Piali.

It is important to notice that this language is related to those of Cooper's Creek, Umbertana, Beltana, Port Lincoln, and others to the south-west, whilst the tribes immediately to the eastward of the Wonkomarra speak languages akin to those in use to the north-east. A comparison of the Upper Bulloo equivalents for *a Black*, *yes*, *kangaroo*, *emu*, *egg*, *hair*, &c., with those of Cooper's Creek and the other places named will make this relationship clear, the agreement of the equivalents of *a Black* and *yes* being strong evidence on this point. The practice the Bulloo tribes have of chewing *pitcheree* is another evidence of the relationship in question. On these circumstances I lay particular stress, as they go to show the correctness of the map on which the routes taken by the several sections into which the race split as it spread itself over the continent are indicated.

The reader will notice in the vocabulary the affinities between the words *tongue*, *eat*, and *drink*, a not uncommon occurrence in our languages, and may find himself led by them to some considerations in connection with savage prehistoric speech generally. The female with tribal influence amongst the Wonkomarra is an exceptional feature in aboriginal manners. Besides the common vocabulary, Mr. Myles gives the following additional words:—

Ribs	- monka.	Near at hand	- wēna.
Side	- warriba.	I think so	- nā-berri.
Elbow-	- thurte.	Yam-stick	- marle.
Lightning	- bitha-bitha.	Cloud	- thiringera.
Sky	- i-yerra.	Mist	- gunmo.
Go quickly	- yerrangurra.	Husband	- nupa.
Come quickly-	- yannaera.	Angry	- malu.
Stop	- nina-yatho.	Jealous	- como, keranetha.
Young woman	- maie.	Strong	- mirtimberri.
Dirty fellow	- docka-bitte.	That will do	- nōre.
Stinking	- dunka.	Flour	- bullowarra.
A long way off	- camparre.	Bread	- mano.
		Comet	- gunke.

No. 52.—THARGOMINDA, BULLOO RIVER.

Kangaroo - - kulla.	Hand - - - mara.
Opossum - - gürrigen.	2 Blacks - - -
Tame dog - - mari.	3 Blacks - - -
Wild dog - - mari.	One - - - tharranya.
Emu - - - koolberri.	Two - - - barcōōla.
Black duck - - ūrle.	Three - - - barcoola go
Wood duck - - bitta-bitta.	warra.
Pelican - - kaubungarra.	Four - - - barcoola-bar-
Laughing jackass (none).	coola.
Native companion (none).	Father - - wanyu.
White cockatoo - derringerrri.	Mother - - unu.
Crow - - - wathakur.	Sister-Elder - yaggoarre.
Swan - - -	„ Younger - gunyarre.
Egg - - - kuppe.	Brother-Elder - bommo.
Track of a foot - yappara.	„ Younger gongoogo.
Fish - - - guia.	A young man - oolyarra.
Lobster - - -	An old man - korroo.
Crayfish - - buggilla.	An old woman - budtha mepa.
Mosquito - - yoori.	A baby - - mitha burlu (i.e.,
Fly - - - mogundhoo.	little one).
Snake - - - yethe, moona.	A White man - doona (see ghost).
The Blacks - - warno, ura.	Children - - mutha.
A Blackfellow - ura, kunga.	Head - - - bunda.
A Black woman - wethetha.	Eye - - - mongoora.
Nose - - - minke.	Ear - - - bina.

No. 52.—THARGOMINDA, BULLOO RIVER—*continued.*

Mouth	-	-	thia.	Boomerang	-	-	wanna.
Teeth	-	-	tiaa.	Hill	-	-	bompa (sand).
Hair of the head	-	-	konkoora.	Wood	-	-	
Beard	-	-	nankoora.	Stone	-	-	nora.
Thunder	-	-	mindarro.	Camp	-	-	thurloo.
Grass	-	-	gootho.	Yes	-	-	kow.
Tongue	-	-	therlia.	No	-	-	yow.
Stomach	-	-	na-e-mil-la.	I-	-	-	atho.
Breasts	-	-	nama.	You	-	-	yundo.
Thigh	-	-	thara.	Bark	-	-	birrea, toombo.
Foot	-	-	dinna.	Good	-	-	oloberri.
Bone	-	-	monka.	Bad	-	-	winne-winne.
Blood	-	-	gomia.	Sweet	-	-	monne gubba.
Skin	-	-	oolia or yoolia.	Food	-	-	
Fat	-	-	monne.	Hungry	-	-	birajanna.
Bowels	-	-	warria.	Thirsty	-	-	napa thala altha.
Excrement	-	-	oono.	Eat	-	-	thale.
War-spear	-	-	yongo.	Sleep	-	-	annetho(?)
Reed-spear	-	-	(none).	Drink	-	-	thale.
Throwing-stick	-	-	(none).	Walk	-	-	annetho(?)
Shield	-	-	burrigo.	See	-	-	nantharriga.
Tomahawk	-	-	gudga.	Sit	-	-	yennana.
Canoe	-	-	(none).	Yesterday	-	-	nelia.
Sun	-	-	thurnwia.	To-day	-	-	konye.
Moon	-	-	mirkerinia.	To-morrow	-	-	birtarra.
Star	-	-	teke.	Where are the	-	-	ye ninka ura
Light	-	-	bitta (muna ?)	Blacks?	-	-	warno ?
Dark	-	-	birta.	I don't know	-	-	ni yea allit
Cold	-	-	terria.		-	-	nanka.
Heat	-	-	boia.	Plenty	-	-	warno.
Day	-	-	murna.	Big	-	-	koba.
Night	-	-	birta.	Little	-	-	mitta burlo.
Fire	-	-	wee.	Dead	-	-	dankeyan.
Water	-	-	napa.	By-and-by	-	-	bollee.
Smoke	-	-	bobatho.	Come on	-	-	kommera, ko-
Ground	-	-	docka.		-	-	mitha.
Wind	-	-		Milk	-	-	omma.
Rain	-	-	yarna.	Eaglehawk	-	-	
God	-	-	pedongaloo.	Wild turkey	-	-	
Ghosts	-	-	doona.	Wife	-	-	new-wera.

No. 53.—LOWER BULLOO RIVER.

BY A. F. SULLIVAN, ESQ.

Kangaroo	-	-	koola.	Hand	-	-	murra.
Opossum	-	-	koorakunnia.	2 Blacks	-	-	barkoola ngooara
Tame dog	-	-	mirre.	3 Blacks	-	-	
Wild dog	-	-		One	-	-	warra.
Emu	-	-	koolbarree.	Two	-	-	barkoola.
Black duck	-	-	willunga.	Three	-	-	barkoola ma
Wood duck	-	-	koonare.				warra.
Pelican	-	-	kowbernuggera.	Four	-	-	barkoola ma
Laughing jackass							barkoola.
Native companion			koonthurra.	Father	-	-	urni.
White cockatoo	-	-	thirindthela.	Mother	-	-	ummadi.
Crow	-	-	worga.	Sister-Elder	-	-	kurrangi.
Swan	-	-	kootooroo.	„ Younger	-	-	
Egg	-	-	kuppo.	Brother-Elder	-	-	karkoori.
Track of a foot	-	-	chinna.	„ Younger	-	-	
Fish	-	-	kooya.	A young man	-	-	bulkabilthi.
Lobster	-	-		An old man	-	-	kurookuroo.
Crayfish	-	-	boogali.	An old woman	-	-	bootchoo.
Mosquito	-	-	oonawalli.	A baby	-	-	kidtha.
Fly	-	-	moogingoo.	A White man	-	-	birri-birri.
Snake	-	-	yelchi.	Children	-	-	gidthuga.
The Blacks	-	-	ngoorra.	Head	-	-	boontha.
A Blackfellow	-	-	tharinya.	Eye	-	-	mungaroo (?)
A Black woman	-	-	wilthetha.	Ear	-	-	pinna.
Nose	-	-	minchi.				

No. 53.—LOWER BULLOO RIVER—*continued.*

Mouth	-	-	thiga.	Boomerang	-	-
Teeth	-	-	tiga.	Hill	-	-
Hair of the head	-	-	koonkooroo.	Wood	-	- wagga.
Beard	-	-	unkooroo.	Stone	-	- yernda.
Thunder	-	-	girriwarra.	Camp	-	- thalloo.
Grass	-	-	kundha.	Yes	-	- kow.
Tongue	-	-	thulla.	No	-	- yowoo.
Stomach	-	-	i-e-mulla.	I	-	- witchi.
Breasts	-	-	umma.	You	-	-
Thigh	-	-	thurra.	Bark	-	- bindara.
Foot	-	-	thinna.	Good	-	- ooloo.
Bone	-	-	munka.	Bad	-	- winme.
Blood	-	-	kooma.	Sweet	-	-
Skin	-	-	but-tha.	Food	-	- thullinna.
Fat	-	-	murni.	Hungry	-	- unga.
Bowels	-	-	goonabulga.	Thirsty	-	- thirtima.
Excrement	-	-	oonoo.	Eat	-	- thulligurra.
War-spear	-	-	murli.	Sleep	-	- oonana.
Reed-spear	-	-		Drink	-	- thirtima.
Throwing-stick	-	-		Walk	-	- unnegarra.
Shield	-	-	googarra.	See	-	- yundergurra.
Tomahawk	-	-	kootcha.	Sit	-	- yinnagurra.
Canoe	-	-	boorlee.	Yesterday	-	- neela.
Sun	-	-	thunoo.	To-day	-	- kunye.
Moon	-	-	mirri-kurringa.	To-morrow	-	- piltowera.
Star	-	-	titchi.	Where are the	thunbooroo	
Light	-	-	bithangurrigurri.	Blacks?	ngoorra?	
Dark	-	-	bithan.	I don't know	- yowoo.	
Cold	-	-	markooroo.	Plenty	- marroo.	
Heat	-	-	bo-i-ga.	Big	- gooba.	
Day	-	-	weka.	Little	- mitchewarroo.	
Night	-	-	nala.	Dead	- thanchegurra.	
Fire	-	-	wee.	By-and-by	- barloo.	
Water	-	-	nguppa.	Come on	- kowà.	
Smoke	-	-	thooraka.	Milk	-	
Ground	-	-	thukka.	Eaglehawk	-	
Wind	-	-	koogathinne.	Wild turkey	-	
Rain	-	-	yanna.	Wife	-	
God	-	-				
Ghosts	-	-				

No. 54.—A TRIBE TO THE EAST OF STRZELECKI'S CREEK.

THE words which I have received from this locality, at which the boundaries of Queensland, New South Wales, and South Australia come into contact, are so few as not to be worth transcribing. The first of them is *Chookaroo* = *kangaroo*, and they show generally an affinity with the languages of Cooper's Creek.

No. 55.—FROM MOUNT FREELING TO PIRIGUNDI LAKE.

BY MR. SAMUEL GASON.

THE following account of the Dieyerie tribe was published in 1874 by Mr. Samuel Gason, who has kindly allowed me to republish it. Mr. Gason spent over nine years in the country of the Dieyerie, and his monograph of that tribe seems to me to stand alone in excellence amongst accounts of the sort, if we except the late George Taplin's account of the Narrinyeri tribe. Mr. Gason's pamphlet is, omitting the preface, &c., as follows:—

THE DIEYERIE TRIBE OF AUSTRALIAN ABORIGINES.

PART I.

The Tribe; Country; Neighbours; Good and Evil Qualities; Love of Bartering; Food; Dogs; Traditions of the Creation, and of the Sun; Subdivision into Families.

The Dieyerie tribe numbers about 230; the four neighbouring tribes—the Yandrawontha, Yarrawaurka, Auminie, and Wongkaooroo, about 800—in all about 1,030.

Their country is about 630 miles north of Adelaide, the capital of the Province of South Australia, and is bounded at the most southerly point by Mount Freeling, at the most northerly point by Pirigundi Lake (on the Cooper River), at the most easterly point by Lake Hope, and at the most westerly point at a part yet unnamed, but about eighty miles from Lake Hope. This country is traversed by Cooper's Creek—there only a chain of lakes without any defined channel.

Their language is understood by the four neighbouring tribes, with whom they keep up ostensibly a friendly intercourse, inviting and being invited to attend each other's festivals, and mutually bartering, but in secret they entertain a most deadly enmity to each other, although at the same time believing that they came from a parent stock, and even intermarrying.

A more treacherous race I do not believe exists. They imbibe treachery in infancy, and practice it until death, and have no sense of wrong in it. Gratitude is to them an unknown quality. No matter how kind or generous you are to them, you cannot assure yourself of their affection. Even amongst themselves, for a mere trifle, they would take the life of their dearest friend, and consequently are in constant dread of each other, while their enmity to the White man is only kept in abeyance by fear. They will smile and laugh in your face, and the next moment, if opportunity offers, kill you without remorse.

Kindness they construe into fear; and, had it not been for the determination and firmness of the early settlers, they would never have been allowed to occupy the country. The tribe is numerous, and if they knew (and it is feared they will eventually learn) their own power the present White inhabitants could not keep them down, or for one day retain their possessions.

They seem to take a delight in lying, especially if they think it will please you. Should you ask them any question, be prepared for a falsehood as a matter of course.

They not only lie to the White man, but to each other, and do not appear to see any wrong in it.

Notwithstanding, however, what has been said of their treachery, and however paradoxical it may appear, they possess in an eminent degree the three great virtues of hospitality, reverence to old age, and love for their children and parents.

Should any stranger arrive at their camp, food is immediately set before him.

The children are never beaten, and should any woman violate this law she is in turn beaten by her husband. Notwithstanding this tenderness for their remaining offspring, about thirty per cent. are murdered by their mothers at their birth, simply for the reasons—firstly, that many of them marrying very young their firstborn is considered immature and not worth preserving; and secondly, because they do not wish to be at the trouble of rearing them, especially if weakly. Indeed, all sickly or deformed children are made away with in fear of their becoming a burthen to the tribe.

The children so destroyed are generally smothered in sand, or have their brains dashed out by some weapon; the men never interfering, or any of either sex regarding infanticide as crime. Hardly an old woman, if questioned, but will admit of having disposed in this manner of from two to four of her offspring.

Their whole life is spent in bartering; they rarely retain any article for long. The articles received by them in exchange one day are bartered away the next, whether at a profit or loss. Should any one of them, more shrewd than another, profit on one occasion by this traffic, he is sure immediately after to sacrifice his advantage, and the majority of their quarrels are caused by bartering or refusing to barter.

Their food is principally vegetable, animals being very scarce, if we except rats and their species, and snakes and other reptiles, of which there is an unlimited number.

There are no kangaroo, and very few emu, the latter of which is their favorite food; and occasionally, in very hot weather, they secure one by running it down.

In a dry season they mainly subsist on ardoo, but in a good season with plenty of rain they have an ample supply of seeds, which they grind or pound, make into small loaves, and bake in the ashes. They gather also then plenty of plants, herbs, and roots, a description of which, with their native names, appears in another place.

Their dogs, of which every camp has from six to twenty, are generally a mangy lot, but the natives are very fond of them, and take as much care of them as if they were human. If a White man wants to offend the native, let him beat his dog. I have seen women crying over a dog, when bitten by snakes, as if over their own children.

The Dieyerie would as soon think of killing themselves as their dogs, which are of great service to them, assisting them to find snakes, rats, &c.

Animal food being very scanty, the natives subsist chiefly on vegetable matter, so that, eating the flesh of any animal they may procure, the dog, notwithstanding its services and their affection for it, fares very badly, receiving nothing but the bones. Hence the dog is always in very low condition, and, consequently, peculiarly subject to the diseases that affect the canine race.

THEIR TRADITIONS.—THE CREATION.

In the beginning, say the Dieyerie, the Mooramoorra (Good Spirit) made a number of small black lizards (these are still to be met with under dry bark), and being pleased with them he promised they should have power over all other creeping things.

The Mooramoorra then divided their feet into toes and fingers, and placing his forefinger on the centre of the face created a nose, and so in like manner afterwards eyes, mouth, and ears. The Spirit then placed one of them in a standing position, which it could not, however, retain, whereupon the

Deity cut off the tail, and the lizard walked erect. They were then made male and female, so as to perpetuate the race, and leave a tribe to dispute their ancestry with Darwin's monkeys.

Men, women, or children do not vary in the slightest degree in this account of their creation.

CREATION OF THE SUN.

Their traditions suppose that man and all other beings were created by the moon at the bidding of the Mooramoor.

Finding the emu pleasant to the sight, and judging it to be eatable (but unable, owing to its swiftness, to catch it during the cold that then prevailed), the Mooramoor was appealed to to cast some heat on the earth so as to enable them to run down the desired bird.

The Mooramoor, complying with their request, bade them perform certain ceremonies (yet observed, but too obscene to be described), and then created the sun.

MURDOO.—(Subdivision of Tribe into Families.)

Murdoo means taste; but in its primary and larger simplification implies family, founded on the following tradition:—

After the creation, as previously related, fathers, mothers, sisters, brothers, and others of the closest kin intermarried promiscuously, until the evil effects of these alliances becoming manifest, a council of the chiefs was assembled to consider in what way they might be averted, the result of their deliberations being a petition to the Mooramoor, in answer to which he ordered that the tribe should be divided into branches, and distinguished one from the other by different names, after objects animate and inanimate, such as dogs, mice, emu, rain, ignara, and so forth, the members of any such branch not to intermarry, but with permission for one branch to mingle with another. Thus the son of a dog might not marry the daughter of a dog, but either might

form an alliance with a mouse, an emu, a rat, or other family.

This custom is still observed, and the first question asked of a stranger is "What Murdoo?" namely, of what family are you.

PART II.

Councils; Treaty; Mode of Reception; Armed Party; Laws. Ceremonies—Hole in the Nose; Extraction of Teeth; Circumcision; To Procure Harvest; To Invoke Peace; Operation of Koolpie; Funeral Rites; Death Spell; Making of Rain; Making Wild Fowl lay Eggs; Making Iguanas; Superstition about Trees and Iguanas; Remedy for Accidents; Expedition for Red Ochre; Diseases and Doctor; Cure for Wounds.

COUNCILS.

Should any matter of moment have to be considered—such as removing the camps, making of rain, marrying, circumcision, or what not—one of the old men moots the subject late at night, before the camp retires to rest.

At dawn of the succeeding day, each question as proposed by the old man is answered at once, or, should they wait until he has finished, three or four speak together; with this exception, there being no interruptions, and stillness prevailing in the camp.

At first they speak slowly and quietly, each sentence in its delivery occupying three or four minutes, but generally become excited before the conclusion of their speeches.

TREATY.

Should there be any misunderstanding between two tribes, the women are sent to the other as ambassadors to arrange the dispute, which they invariably succeed in doing, when women from the other return the visit to testify their approval of the treaty arrived at.

The reason women are appointed in this capacity is that they are free from danger, while, should the men go, their lives would be in peril.

MODE OF RECEPTION.

A native of influence, on arriving at one of the camps of his own tribe, is usually received in the following manner:—

On approaching the camp, the inmates close in with raised arms, as in defence; upon this, the person of note rushes at them, making a faint blow as if to strike them, they warding it off with their shields; immediately after they embrace him and lead him into the camp, where the women shortly bring him food. Should any female relatives to him be present they cry with joy.

If he visits a neighbouring tribe he is received in the same manner as by his own.

A native of no influence or note, on returning after considerable absence, takes his seat near the camp without passing any remark.

After remaining a few minutes as if dumb, the old men close round him, ask where he came from, and what befel him, when he tells them plenty of news, not forgetting to embellish. Then two old men stand up, one retailing it, and the other repeating the sentences in an excited manner.

Upon this, as on all other occasions, the new comer is hospitably received, plenty to eat being furnished him.

PINYA.—(Armed Party.)

The armed band, entrusted with the office of executing offenders (elsewhere referred to), is entitled Pinya, and appointed as follows:—

A council is called of all the old men of the tribe: the chief—a native of influence—selecting the men for the Pinya, and directing when to proceed on their sanguinary mission.

The night prior to starting, the men composing the Pinya, at about seven p.m., move out of the camp to a distance of about three hundred yards, where they sit in a circle, sticking their spears in the ground near them.

The women form an outer circle round the men, a number of them bearing fire-sticks in their hands.

The chief opens the council by asking who caused the death of their friend or relative, in reply to which the others name several natives of their own or neighbouring tribes, each attaching the crime to his bitterest enemy.

The chief, perceiving whom the majority would have killed, calls out his name in a loud voice, when each man grasps his spear.

The women who have fire-sticks lay them in a row, and, while so placing them, call out the name of some native, till one of them calls that of the man previously condemned, when all the men simultaneously spear the fire-stick of the woman who has named the condemned.

Then the leader takes hold of the fire-stick, and, after one of the old men has made a hole a few inches deep in the ground with his hand, places the fire-stick in it, and covers it up, all declaring that they will slay the condemned, and see him buried like that stick.

After going through some practices, too beastly to narrate, the women return to the camp.

The following morning, at sunrise, the Pinya attire themselves in a plaited band painted white (charpoo), and proceed on their journey until within a day's stage of the place where they suppose the man they seek will be found, and remain there during the day in fear they may be observed by some straggling native.

At sunset they renew their journey until within a quarter of a mile of their intended victim's camp, when two men are sent out as spies to the camp to ascertain if he is there, and, if possible, where he sleeps. After staying there about two hours, they report what they have seen and heard.

The next thing done is the smearing of the Pinya with white clay, so as to distinguish them from the enemy, in case any of the latter should endeavour to escape.

They then march towards the camp at a time when they think the inmates are asleep, from about midnight to two a.m.; and, when within one hundred yards of it, divide into two parties, one going round on one side of the camp and the second round on the other—forming a complete circle to hinder escape.

The dogs begin to bark, and the women to whimper, not daring to cry aloud for fear of the Pinya, who, as they invest the camp, make a very melancholy grunting noise.

Then one or two walk up to the accused, telling him to come out and they will protect him, which he, aware of the custom, does not believe, yet he obeys, as he is powerless to resist.

In the meanwhile, boughs are distributed by the Pinya to all the men, women, and children, wherewith to make a noise in shaking, so that friends and relatives of the condemned may not hear his groans while he is being executed.

The Pinya then kill the victim by spearing him and striking him with the two-handed weapon, avoiding to strike him below the hips, as they believe, were they to injure the legs, they would be unable to return home.

The murder being consummated, they wait for daylight, when the young men of the Pinya are ordered to lie down.

The old men then wash their weapons, and, getting all the gore and flesh adhering to them off, mix it with some water; this agreeable draught being carried round by an old man, who bestows a little upon each young man to swallow, believing that thereby they will be inspired with courage and strength for any Pinya they may afterwards join.

The fat of the murdered man is cut off and wrapped round the weapons of all the old men, which are then covered with feathers.

They then make for home.

LAW OF MURDER.

If two or more men fight, and one of the number should be accidentally killed, he who caused his death must also suffer it. But should the offender have an elder brother, then he must die in his place, or, should he have no elder brother, then his father must be his substitute; but in case he has no male relative to suffer for him, then he himself must die. He is not allowed to defend himself, nor indeed is he aware of when the sentence may be executed. He knows the law.

On some night appointed, an armed party surround and despatch him.

Two sticks, each of about six inches in length—one representing the killed, and the other the executed—are then buried, and upon no occasion is the circumstance afterwards referred to.

Should a man of influence and well-connected, that is have numerous relatives, die suddenly or after a long illness, the tribe believe that he has been killed by some charm. A secret council is held, and some unhappy innocent is accused and condemned, and dealt with by the Pinya as previously described.

LAW OF FELONY, ETC.

Should any native steal from another, and the offender be known, he is challenged to fight by the person he has robbed, and this settles the matter.

Should any native accuse another wrongfully, he is dealt with in the same manner as for stealing.

Children are not punished on committing theft, but the father or mother has to fight with the person from whom the property was stolen, and upon no occasion, as stated elsewhere, are the children beaten.

MOODLAWILLPA.—(Hole in the Nose.)

This operation is inflicted on the boy or girl at the age of from five to ten years.

The father generally proposes to the other denizens of the camp to have his child's nose pierced, and one old man is selected to perform the ceremony, which is usually done at mid-day.

A piece of wood, six inches long, from a tree called Cooyamurra (a species of acacia), is pointed at one end sufficiently sharp to pierce the nose, the partition of which the operator takes in his left hand, while he pierces it with the right.

A few minutes before, and during the operation, the men and women sing, believing that by singing a great deal of the pain is taken away from the child.

The hole being made, a large quill, about a quarter of an inch in diameter, is placed in it to prevent it from closing up, and kept there until the wound is thoroughly healed.

The word Moodlawillpa is derived from *moodla* (nose), and *willpa* (hole), hence, hole in the nose.

CHIRBINCHIRRIE.—(Extraction of the Teeth.)

From the age of eight to twelve years, the two front teeth of the upper jaw are taken out in the following manner:—

Two pieces of the Cooyamurra tree, each about a foot long, are sharpened at one end to a wedge-like shape, then placed on either side of the tooth to be extracted, and driven between as tightly as possible. The skin of a wallaby, in two or three folds, is then placed on the tooth about to be drawn, after which a stout piece of wood, about two feet long, is applied to the wallaby skin, and struck with a heavy stone, two blows of which is sufficient to loosen the tooth, when it is pulled out by the hand. This operation is repeated on the second tooth.

As soon as the teeth are drawn, a piece of damp clay is placed on the holes whence they were extracted to stop the bleeding.

The boy or girl (for this ceremony is performed indifferently on either sex) is forbidden to look at any of the

men whose faces may be turned from them, but may look at those in front of them, as it is thought that should the boy or girl look towards the men while their backs are turned from them the child's mouth would close up, and consequently never allow them to eat thereafter.

For three days this prohibition is maintained, after which it is removed.

The teeth drawn are placed in the centre of a bunch of emu feathers, smeared with fat, and kept for about twelve months, or some length of time, under the belief that if thrown away the eaglehawk would cause larger ones to grow in their place, turn up on the upper lip, and thus cause death.

The Dieyerie, on being questioned, can assign no reason for thus disfiguring their children than that when they were created the Mooramooras* knocked out two front teeth of the upper jaw of the first child, and, pleased at the sight, commanded that such should be done to every male or female child for ever after.

This ceremony has been witnessed by me on several occasions, and, though it must be very painful, the boy or girl never winces.

KURRAWELLIE WONKANNA.—(Circumcision.)

As soon as the hair on the boy's face makes its appearance, a council of old men, not relatives to the boy, is held, but no warning is given to him or his parents. Everything is kept secret.

A woman, also not related to the boy, is then selected, and her duty is to suspend a mussel shell round his neck. Whereupon, some appointed night, just before the camp retires to rest, ordinarily about nine p.m., she watches an opportunity to speak to him, during which she contrives to

* NOTE.—Mooramooras is a Good Spirit, God, or Divine Being; and, although they have no form of religious worship, they speak of the Mooramooras with great reverence.

cast over the boy's head a piece of twine, to which the shell is attached by a hole drilled at one end. He, knowing the meaning of this by having observed the same thing done to other boys, immediately runs out of the camp.

The inhabitants of the camp, upon learning what has happened, directly commence crying and shrieking at the top of their voices.

The father and elder brothers at this become excited and quarrelsome, demanding by what right the old men of the camp seized their sons or brothers. However, after about an hour's quarrelling (without fighting), they go to sleep as if nothing had happened.

In the meanwhile the boy remains alone, camped by himself, until the following day, when the young men (not relatives) visit him, and take him away to other camps, fifty or sometimes one hundred miles distant, for the purpose of inviting other natives to the intended ceremony.

The lad, during the day, keeps aloof from the camps he has been led to; at daybreak, before the camp arises, being away hunting, and at night camped about four hundred yards apart from the other natives.

During the boy's absence, his near relatives collect all the hair off the heads of the men, women, and children, till they are thoroughly shorn, spin it, and twist it into a fine thread about the thickness of ordinary twine, in one continuous length, without break, of about five hundred yards.

This is made for the purpose of winding round the waist of the lad after circumcision, when it is called Yinka.

On the day previous to that appointed for the ceremony, at four p.m., all the old women of the camp are sent in search of the boy, knowing where to find him, for, after proceeding as before described a distance from his relatives, occupying so long as a fortnight, he returns homeward, and prepares the knowledge of his whereabouts by raising smoke twice or thrice each day, which also indicates that he is alive; they then bring him into the camp, when he is directed to stand up for a few minutes until everything is

ready. (The natives never can prepare until the very last moment, generally causing much confusion when the time arrives for work.) The father and near relatives walk up to the lad and embrace him, when immediately two or three smart young men rush at the boy, place him on the back of another man, all the men of the camp shouting at their highest pitch thrice.

The boy is then taken about one hundred yards away from the women, and covered up in skins, remaining so till daybreak.

The father and relatives of the lad now renew their quarrelling with those that ordered the shell to be suspended to the neck of the boy, and a general fight ensues, all able-bodied men joining in the fray, each helping his friend or relative, until by the time the row is ended there are many broken heads and bruised bodies—the women in the meanwhile crying, shouting, screaming, hissing, and making many other hideous sounds, like so many hyenas.

Subsequent to the suspension of hostilities, the men keep up an incessant humming noise, or singing (not dancing), and practising most horrible customs, until about four a.m., when the women and children are ordered off to a distance of four hundred yards from the camp, where they remain beating a kind of wooden trough with their hands once every minute (as in civilized communities bells are tolled for the dead), the men replying to the noise in like manner, until day dawns, when the beating ceases.

Immediately before the boy's circumcision, a young man picks up a handful of sand, and sprinkles it as he runs, round the camp, which is supposed to drive the devil out, keeping only Mooramora, the Good Spirit, in.

As soon as circumcision has taken place, the father stoops over the boy, and, fancying himself inspired by Mooramora to give him a name other than that he previously had, re-names him, upon which he is taken away by some young men, and kept away for three or four months after, when he returns, virtually a man; for though only a

lad in years, he is allowed the same privileges as a man in consequence of being circumcised.

I have omitted to state that, in the event of no father living, his next-of-kin stands in place thereof.

Decency has compelled me to suppress the worst features of the ceremony.

WILLYAROO.—(To procure a good Harvest; Supply of Snakes, and other Reptiles.)

The next ceremony following circumcision is that now to be described.

A young man, without previous warning, is taken out of the camp by the old men, whereon the women set up crying, and so continue for almost half the night.

On the succeeding morning, at sunrise, the men (young and old), excepting his father and elder brothers, surround him, directing him to close his eyes.

One of the old men then binds another old man round his arm, near the shoulder, with string, pretty tightly, and with a sharp piece of flint lances the main artery of the arm, about an inch above the elbow, causing an instant flow of blood, which is permitted to play on the young man until his whole frame is covered with blood.*

As soon as the old man becomes exhausted from loss of blood another is operated on, and so on, two or three others in succession, until the young man becomes quite stiff and sore from the great quantity of blood adhering to his person.

The next stage in the ceremony is much worse for the young man. He is told to lay with his face down, when one or two young men cut him on the neck and shoulders

* NOTE.—The reasons assigned for this barbarous practice are that thereby courage is infused into the young man, and to show him that the sight of blood is nothing; so that should he receive a wound in warfare, he may account it a matter of no moment, but remark, bravely—That he has previously had blood running *all over* his body, therefore, why should he feel faint or low-hearted.

with a sharp flint, about a sixteenth of an inch in depth, in from six to twelve places, which incisions create scars, which until death show that he has gone through the Willyaroo.

When tattooed, a piece of wood about nine inches long by two and a half wide and about a sixteenth of an inch thick, with a hole at one end, is attached to a piece of string eight feet or so long, and this is called Yuntha, which he is instructed to twirl when hunting, so the tribe may reap a good harvest of reptiles, snakes, and other game, and every night until his wounds are healed he must come within four hundred yards of the camp (but no nearer), and twirl it so as to acquaint his parents that he is alive, and they may send him some food; and in the meanwhile he must look upon no woman.

After perfect recovery, he returns to the camp, when there is great rejoicing over the missing young man.

He remains there, however, only for a few days; when, accompanied by some of the tribe, he is sent away to visit other camps for the purpose of receiving presents, such as a spear, boomerang, or other native weapon or curiosity. This flying trip is called Yinninda.

On the night of his return, these presents he hands over to those who operated on him, and a song, composed during his absence, by a young woman selected for that purpose, is sung by her, the men, women, and children dancing, and this revel is maintained for about two hours.

MINDARIE.—(Festival to invoke Peace.)

After enduring the ordeal of the Willyaroo, the next ceremony the young man has to go through is that of the Mindarie, which is held about once in two years, by this as by other neighbouring tribes.

When there are sufficient young men in the tribe who have not passed this ceremony, and each tribe being on friendly terms with the others, a council is held, when time and place are appointed in which to hold it—some three

months after it is determined on—to allow the hair to grow sufficiently long to be dressed in the manner hereafter described, and those young men whose hair, at the termination of this period, is not long enough cannot take part in the ceremony.

Women are sent to the neighbouring tribes to invite them to the ceremony, the preparations for which, in building wurleys, &c., occupies from six to seven weeks.

Every day witnesses fresh arrivals of men, women, and children; and, as soon as the first native heaves in sight, the Mindarie song is sung, to show the stranger that he is hailed as a friend.

At length all having arrived, they wait on the full of the moon, so as to have plenty of light during the ceremony, which commences at sunset. In the meanwhile, at every sunrise, and at intervals during the day, every man in the camp joins in the Mindarie song.

They then proceed to dress the young men who have not gone through the ceremony previously.

First of all the hair of their heads is tied with string so that it stands on end. Thippa (the tails of rats), are then fastened to the top of the hair, the ends hanging down over the shoulders. Feathers of the owl and emu are fastened on the forehead and ears. A large yinka (previously described), is wound round their waist, and in which, near the spine, a bunch of emu feathers is worn, and the face is painted red and black. By the time the young men are dressed the sun has set.

All the men, women, and children now begin and continue to shout with the full power of their lungs for about ten minutes. They then separate, the women going a little way from the camp to dance, while the men proceed to a distance of 300 yards; the site selected being a plain, generally of hard ground, which is neatly swept.

A little boy, about four years of age, deputed to open the ceremony, is tricked out all over with down from

the swan and duck, bearing a bunch of emu feathers on his head, and having his face painted with red ochre and white clay.

He dances into the ring, the young men following him, and they followed by the old men.

They dance for about ten minutes, when the little boy stops the dance by running off the dancing ground.

All the young men then re-commence, going through many extraordinary evolutions, standing on their toes, then on their heels, then on one leg, shaking their whole frame at a rapid rate, and keeping accurate time, throwing their hands in the air simultaneously, and clapping; running one way as fast as they can go, they will suddenly halt, renew the dance with hands and feet both in motion, again run off, perhaps twenty abreast, and at the sound of a certain word, as one man, drop one shoulder, and then the other. Then they throw themselves down on the ground, dance on their knees, again clap their hands, and accompany these postures by shouting and singing throughout the night without ceasing; the whole keeping time as perfectly as a trained orchestra.

By sunrise, becoming tired, the ceremony is closed, when they retire to rest, and sleep during the day.

The reason of holding this ceremony is to enable all the tribes to assemble and renew peace, by making presents to each other, and amicably settle any disputes that may have arisen since the last Mindarie.

The natives are all pleased at this observance, and talk of the event for many days after.

KOOLPIE.

So soon as the hair on the face of a young man is sufficiently grown to admit the ends of the beard being tied, the ceremony of the Koolpie is decided on.

A council of old men assemble, fix the site, and appoint a day for the operation, on the morning of which he is

invited out to hunt. The young man not suspecting anything is, at a given signal, seized—one of the party placing his hand on the young man's mouth, while others remove the yinka (elsewhere described) from his body.

He is then directed to lie down, when a man is stationed at each limb, and another kneels on his chest to keep him steady.

The operation is then commenced by first laying his penis on a piece of bark, when one of the party, provided with a sharp flint, makes an incision underneath into its passage, from the foreskin to its base.

This done, a piece of bark is then placed over the wound, and tied so as to prevent it from closing up.

This concludes the operation, and the young man goes away, accompanied by one or two others, and remains away from the camp until such time as the wound is thoroughly healed, when the bark may be removed.

Men who have passed through this ceremony are permitted to appear in the camp, and before women, without wearing anything to hide their person.

FUNERAL RITES.—CANNIBALISM.

When a man, woman, or child dies, no matter from what cause, the big toe of each foot are tied together, and the body enveloped in a net.

The grave is dug to about three feet, and the body is carried thither on the heads of three or four men, and on arrival is placed on its back for a few minutes. Then three men kneel down near the grave, while some other natives place the body on the heads of the kneeling men.

One of the old men (usually the nearest relative) now takes two light rods, each about three feet long (these are called coonya), and holds one in each hand, standing about two yards from the corpse; then beating the coonya together, he questions the corpse, in the belief that it can understand him, inquiring how he died, who was the cause

of his death, and the name of the man who killed him—as even decease from natural causes they attribute to a charm or spell exercised by some enemy.

The men sitting round act as interpreters for the defunct, and, according as the general opinion obtains, give some fictitious name of a native of another tribe.

When the old man stops beating the coonya, the men and women commence crying, and the body is removed from the heads of the bearers, and lowered into the grave, into which a native (not related to the deceased) steps, and proceeds to cut off all the fat adhering to the muscles of the face, thighs, arms, and stomach, and passes it round to be swallowed. The reason assigned for this horrible practice being that thus the nearest relatives may forget the departed, and not be continually crying.

The order in which they partake of their dead relatives is this:—

The mother eats of her children.

The children eat of their mother.

Brothers-in-law and sisters-in-law eat of each other.

Uncles, aunts, nephews, nieces, grandchildren, grandfathers, and grandmothers eat of each other.

But the father does not eat of his offspring, or the offspring of the sire.

After eating of the dead the men paint themselves with charcoal and fat, marking a black ring round the mouth. This distinguishing mark is called Munamuroomuroo. The women do likewise, besides painting two white stripes on their arms, which marks distinguish those who have partaken of the late deceased; the other men smearing themselves all over with white clay, to testify their grief.

The grave is covered in with earth, and a large stack of wood placed over it.

The first night after the burial the women dance round the grave, crying and screaming incessantly till sunrise, and so continue for a week or more.

Should the weather be cold when a native dies, fires are lighted near the grave so that the deceased may warm himself, and often they place food for him to eat.

Invariably after a death they shift their camp, and never after speak of, or refer to, the defunct.

MOOKOOELLIE DUCKANA.—(Bone Strike, or Death Spell.)

The words at the head of this chapter are derived from *Mookoo* (*bone*) and *Duckana* (*strike*), the compound word implying *struck by a bone*.

As no person is supposed, from whatever cause, to die a natural death, but is conjectured to have been killed, either by one of a neighbouring tribe or of his own, men, women, and children are in constant terror of having offended some one who may therefore bear them enmity.

Thus, so soon as a native becomes ill, a council is held solely to ascertain who has given him the bone.

Should he remain a considerable time without a change, or his malady increase, his wife if he has one, or if he has not the wife of his nearest relative, is ordered to proceed to the person who is supposed to have caused the sickness. She does so, accompanied by her paramour (whose relationship is explained elsewhere), and on arrival immediately makes a few presents to the person suspected of her relative's illness, but makes no accusation against him, contenting herself with simply stating that her relative is fallen ill and is not expected to recover, whereupon he sympathizes with her, and expresses a hope that the invalid will soon be well again.

He knows, however, perfectly well, though not accused, that he is suspected of having caused the malady; and, on the following morning, acquaints the woman that she can return to her relative, as *he would draw all power away from the bone* by steeping it in water. Accordingly the woman carries back the joyful tidings that she has seen the party who has the bone, and he has promised to take all the power out of it.

Now, should the invalid happen to die, and be a person of any influence, the man who acknowledged to having the bone is murdered on the first opportunity.

Men threaten their wives (should they do anything wrong) with the bone, causing such dread in their wives that mostly, instead of having a salutary effect, it causes them to hate their husbands.

This bone is not an ordinary one, but the small bone of the human leg; and one of every two of the natives is charged with having one in his possession wherever he may go; but, in my own experience, I have never seen more than a dozen, and those at one of their ceremonies; as, for instance, when the whole tribe desire to kill at a distance, say from 50 to 100 miles, some influential man of another tribe, they order several of the old men to despoil the dead, that is, to take the small leg-bones from many skeletons.

Of these, the relicts of their own tribe, they take from three to eight, which they wrap in fat and emu feathers; all the most noted men of the tribe taking them and pointing towards the place where their intended victim is supposed to reside, while doing which they curse the man they desire to kill, naming the death they would wish him.

All present are bound to secrecy, and the ceremony lasts about an hour.

Should they learn, after a few weeks, that the man they destine to destruction is still alive and hearty, they account for it by supposing that some one of the tribe of the person cursed had stopped the power of the bone.

So strongly are men, women, and children convinced of the power of the bone, that no reasoning can shake their belief.

I have frequently asked why they did not give a bone to myself or any of the settlers, knowing that they mortally hate all White men, but they meet this by saying we are too superior in knowledge, so that the bone would have no effect on us.

THE MAKING OF RAIN.

This is one of their grandest ceremonies.

When there is a drought or dry season, frequent in the Dieyerie country, the natives have a hard time of it. No fresh herbs, no roots, nothing but ardoos have they to subsist on. The parched earth yielding no grass, the emu, reptiles, &c., are so poor as to be nearly valueless for food; it is, therefore, easily perceived that to the natives rain is the supremest blessing.

Believing they have the power of producing it, under the inspiration of Mooramoorra (the Good Spirit), they proceed as follows:—

Women, generally accompanied by their paramours,* are despatched to the various camps to assemble the natives together at a given place. After the tribe is gathered, they dig a hole, about two feet deep, twelve feet long, and from eight to ten feet broad. Over this they build a hut, by placing stiff logs about three feet apart, filling the spaces between with slighter logs, the building being of conical form, as the base of the erection is wider than its apex—then the stakes are covered with boughs. This hut is only sufficiently large to contain the old men; the young ones sit at the entrance or outside.

This completed, the women are called to look at the hut, which they approach from the rear, then dividing, some one way and some the other, go round until they reach the entrance—each looking inside, but passing no remark. They then return to their camp, distant about 500 yards.

Two men, supposed to have received a special inspiration from the Mooramoorra, are selected for lancing, their arms being bound tightly with string near the shoulders to hinder too profuse an effusion of blood.

When this is done all the men huddle together, and an old man, generally the most influential of the tribe, takes

* Each married woman is permitted a paramour.

a sharp flint and bleeds the two men inside the arm below the elbow on one of the leading arteries, the blood being made to flow on the men sitting around, during which the two men throw handfuls of down, some of which adheres to the blood, the rest floating in the air.

This custom has in it a certain poetry, the blood being supposed to symbolize the rain and the down the clouds.

During the preceding acts two large stones are placed in the centre of the hut; these stones representing gathering clouds, presaging rain.

At this period the women are again called to visit the hut and its inmates, but shortly after return to the camp.

The main part of the ceremony being now concluded, the men who were bled carry the stones away for about fifteen miles, and place them as high as they can in the largest tree about.

In the meanwhile, the men remaining gather gypsum, pound it fine, and throw it into a waterhole. This the Mooramora is supposed to see, and immediately he causes the clouds to appear in the heavens.

Should they not show so soon as anticipated, they account for it by saying that the Mooramora is cross with them; and should there be no rain for weeks or months after the ceremony they are ready with the usual explanation that some other tribe has stopped their power.

The ceremony considered finished, there yet remains one observance to be fulfilled. The men, young and old, encircle the hut, bend their bodies, and charge, like so many rams, with their heads against it, forcing thus an entrance, reappearing on the other side, repeating this act, and continuing at it until nought remains of their handiwork but the heavy logs, too solid even for their thick heads to encounter. Their hands and arms must not be used at this stage of the performance, but afterwards they employ them by pulling simultaneously at the bottom of the logs, which thus drawn outwards causes the top of the hut to fall in, so making it a total wreck.

The piercing of the hut with their heads symbolizes the piercing of the clouds; the fall of the hut the fall of rain.

THE MAKING THE WILD-FOWL LAY EGGS.

After heavy rains, the smaller lakes, lagoons, and swamps are generally filled with fresh water, attracting flocks of wild-fowl; and the natives go through a horrible ceremony, without which they believe the birds would not lay.

On a fine day, after the rains, all the able-bodied men sit in a circle, each having a bone from the leg of a kangaroo,* sharpened at one end, when the old men commence singing, and the others pierce their scrotum several times. This must be very painful, yet they show no sense of it. They are generally laid up for two or three weeks, unable to walk. While thus torturing themselves the women are crying. At this ceremony a song is sung, but it is too obscene to be translated here.

It is useless to argue with them on the absurdity of this custom; for all answer, they say it is impossible for White men to know their power.

THE MAKING OF IGUANAS.—(Kaupirrie Wima.)

Whenever it is a bad season for iguanas (Koppirries), one of the principal articles of their food, some of the natives proceed to make them. The ceremony is not observed by the Dieyerie, but as they are invariably invited and attend, I think it proper to describe it.

On a day appointed, they sit in a circle, when the old men take a few bones of the leg of an emu, about nine inches long, and sharpened at both ends.

Each old man then sings a song, while doing so piercing his ears, first one and then the other, several times, regardless of the pain, if not insensible to it.

* It is said elsewhere that there are no kangaroo in the Dieyerie country, but it must be remembered that in their expeditions for red ochre they travel over the lands of other tribes where the kangaroo can be procured.

I add the song, which is not in the Dieyerie dialect, and a translation of it:—

THE IGUANA SONG.

Pa-pa-pa. Kirra-a. Lulpara-na.
Mooloo Kurla parcha-ra: Willyoo lana
Mathapootana murara Thidua-ra Mindieindie
Kurtaworie-woriethica-a.

Translation.

With a boomerang we gather all the iguanas from the flats and plains, and drive them to the sandholes, then surround them, that all the male and female iguanas may come together and increase.

Should there be a few more iguanas after the ceremony than before, the natives boast of having produced them, but if they are as scarce as previously they have their customary excuse that some other tribe took away their power.

SUPERSTITIONS ON THE IGUANA.

The iguana is supposed to be a conductor of lightning, and during a thunderstorm all these reptiles are buried in the sand. And should any native become grey or have much hair on its breast when young, it is supposed to be caused by eating them when children.

SUPERSTITION ON TREES.

There are places covered by trees held very sacred, the larger ones being supposed to be the remains of their fathers metamorphosed.

The natives never hew them; and should the settlers require to cut them down, they earnestly protest against it, asserting they would have no luck, and themselves might be punished for not protecting their ancestors.

REMEDY FOR ACCIDENT OR RIDICULE.

Should a child meet with any accident, all its relatives immediately get struck on the head with a stick or boomerang until the blood flows down their faces; such surgical operation being presumed to ease the child's pain.

In like manner, should any man or woman, by doing anything awkwardly, provoke laughter, he or she requests one of the men or women to hit him or her on the head till the blood trickles down the face, when the person thus relieved commences laughing, and appears to enjoy the joke as keenly as the rest.

INDESCRIBABLE CUSTOMS.

That of causing a plentiful supply of wild dogs, that of creating a plenty of snakes, that of giving strength to young men, and some other customs, are altogether so obscene and disgusting, I must, even at the risk of leaving my subject incomplete, pass over by only thus briefly referring to them.

BOOKATOO.—(Expedition for Red Ochre.)

Every winter, in July or August, a council of all the old men is held, relative to the starting of an expedition for red ochre, to a place called Burratchunna Creek (west of the Blinman township), where there is a large mine of it.

Old and young men are selected, a day fixed, and a leader appointed to take command; all being kept secret from the women, in fear they would persuade their husbands not to leave.

On the day the party must start, the old men rise with the sun, and grasping their weapons and singing promptly depart without leave taking or farewell to their wives and children.

The women, then conscious of the men's intentions, commence screaming, screeching, yelling, hooting, hissing, and making all kinds of hideous and uncouth sounds, calling on their husbands, sons, brothers, and friends to remain, and not to be led into a strange and hostile country; they, unheeding, proceeding on their way for about five hundred yards, for the purpose of arranging with the old men who are left behind to build wurleys (Bookatoo Oorannie) for the reception of the party when it returns. The site being selected, and instructions given to build

substantial huts, farewell is taken, the expedition singing a rather mournful ditty, encouraging the young lads to keep up their spirits; and indeed some of them require encouragement, knowing that besides having to travel over three hundred miles through strange country, many a hungry belly they will have before reaching their destination, independent of the load of ochre they will have to carry back.

The party travels about twenty miles a day, and on arrival at the mine each member of it digs out his own ochre, mixes it with water, making it into loaves of about 20 lbs weight, which are dried.*

Each man carries an average weight of 70 lbs. of ochre, invariably on the head,† and has to procure his own food; the party seldom resting a day while on the journey, which lasts usually from six or eight weeks, until within one day's stage of their camp—the Bookatoo Oorannie.

On the return route, they barter with the tribes they pass, giving weapons for old clothes.

Leaving for a while the returning party within one stage of the Bookatoo Oorannie, I will state what has been done in their absence by those who had to prepare those wurleys, (which built) a space of about one hundred yards around them is cleared and swept.

During these preparations, every morning the women are ordered away to a short distance, and not allowed to return until sunset, and during their absence they collect seed, which is stored against the return of the expedition.

The men of the camp keep up a continuous singing during the whole day and night, making, from the native cotton-bush, sugarloaf-shaped bags, about eighteen inches in length, and large enough at the orifice to admit the head; these being intended for the Bookatoo men on their return.

* Just after collecting the ochre, having all the hair of their faces plucked out (not cut or burnt off).

† The men carry their loads on their heads.

During the making of the bags the following song is sung, of which herewith I give the original, with a free translation :—

Mulka-a-a-a—wora-a-a,
 Yoong-arra-a-a Oondoo-o-o,
 Ya Pillie-e-e-e Mulka-a-a-a angienie
 Kooriekirra-a-a-ya-a-a-ya.

Translation.

Put colors in the bags,
 Close it all round,
 And make the netted bag
 All the colors of the rainbow.

The women are supposed never to have heard this song, which is kept secret from them, and they fear that they would be strangled by the men should they ever overhear it.

I now return to the ochre party, who, having for fear of hostile tribes made their way home only resting at night, are now within two hundred yards of the camp prepared for them.

They drop on their hands and knees, so as not to awaken its inhabitants, who they desire to take by surprise, which they do when within a few yards distance by loud yelling and clapping their hands, and dancing two or three times round the Bookatoo Oorannie, after which they retire a little way.

The men of the camp then rush out to ascertain whether all of the party have arrived safe—women crying, children screaming, dogs fighting, altogether make up a discord language is unequal to describe. Now the sugarloaf bags are placed on the heads of the adventurers, the women prepare food for them, and dancing is kept up during the whole of the night until sunrise, when the ceremony is over, and until when the women are not allowed to speak to their husbands or relatives.

Afterwards, days are spent by the members of the expedition in recounting anecdotes and incidents of their travel.

DISEASES.

Wittcha.—This disease is, I think, the itch. The symptoms are innumerable small pimples all over the body, causing considerable irritation, only to be temporarily allayed by rubbing the parts affected with a sharp instrument or stone, the hand alone being insufficient to afford relief.

It is very contagious, spreading from one person throughout the camp, and is probably caused by general want of cleanliness, and allowing mangy dogs to lie with them. They are subject to this disease once a year.

Mirra.—A disease which every native has once in his life, sometimes at three years of age, but more frequently at fourteen or thereabouts. The symptoms are large blind boils under the arms, in the groin, on the breasts or thighs, varying in size from a hen's egg to that of an emu's egg. It endures for months, and in some instances for years, before finally eradicated.

During its presence the patient is generally so enfeebled as to be unable to procure food, and, in fact, is totally helpless.

It is not contagious, and is, I surmise, peculiar to the natives, whose only remedy is the application of hot ashes to the parts affected.

Mooramoor.—Unquestionably small-pox, to which the natives were subject evidently before coming into contact with Europeans, as many old men and women are pock-marked in the face and body.

They state that a great number have been carried off by this disease, and I have been shown, on the top of a sandhill, seventy-four graves, which are said to be those of men, women, and children, carried off by this fell disorder.

THE DOCTOR—(Koonkie).

The Koonkie is a native, who has seen the devil when a child (the devil is called Kootchie), and is supposed to have received power from him to heal all sick.

The way in which a man or woman becomes a doctor is, that if when young they have had the nightmare, or an unpleasant dream, and relate this to the camp, the inmates come to the conclusion that he or she has seen the devil.

The males never practise until after circumcision, and, in fact, are not deemed proficient till out of their teens.

Whenever a person falls ill, the Koonkie is requested to examine and cure him.

The Koonkie walks up to the invalid, feels the parts affected, and then commences rubbing them until he fancies he has got hold of something, when he sucks the parts for a minute or two, and then goes out of the camp a few yards.

He now picks up a piece of wood, about one or two inches long, and returns to the camp, where, procuring a red hot coal, he rubs it in his hands to make them hot, and then feels the disordered parts again, and after a little manoeuvring produces the stick which he had concealed in his hand, as if extracted from the patient's body, to the great surprise of all the natives, who conclude that this was the cause of the complaint.

The Koonkie is requested to try again, when he goes out a second time in a very solemn manner (the natives all looking at him with wonder), blows twice or thrice, returns, goes through the same performance as before, and then produces a long piece of twine, or a piece of charcoal, of course from the part affected.

This imposter won't confess to his trickery, and, indeed, from constant practice, at last deludes himself into a belief of his skilful surgery, which all the other natives have implicit faith in. And, indeed, the force of imagination is so strong in some cases, that I have seen a native quite ill, and actually cry for the Koonkie, who, after his humbugging, appeared quite recovered.

Should the Koonkie fail in his effort to relieve the sick, he is prepared with a ready excuse—some Koonkie of another tribe, possessing more skill, has stopped his power.

When a Koonkie is ill he calls in the aid of another Koonkie to cure him.

As I have said elsewhere, no person is presumed to become ill naturally. The Kootchie (devil), or some native, has bewitched him.

CURE OF DISEASE OR WOUNDS.

Sores, cuts, bruises, pain, and disease of all kinds, no matter how arising, are treated in one of two modes—if slight, by the application of dirt to the part affected; if severe, by that of hot ashes.

In cases of any kind of sting, leaves of bushes, heated at the fire, are applied to the part stung, as hot as the patient can bear it, and the smart almost immediately disappears.

PART III.

Catalogue of Animals, &c.—Rats and their Congeners; Reptiles; Birds; Fish; Vegetables; Insects; Manufacturing Products; Weapons; and Personal Adornments.

RATS AND THEIR CONGENERS. (All eaten by them.)

Kannoonka	-	-	Bush wallaby.
Wurtarrie	-	-	Kangaroo-rat.
Capietha	-	-	Native rabbit.
Miaroo	-	-	Rat.
Poontha	-	-	Mouse.
Arutchie	-	-	Native ferret.
Cowirrie	-	-	Rat (I don't know the species).
Thillamillarie	-	-	A species of ferret.
Pulyara	-	-	Long-snouted rat.
Koolchie	-	-	Species of rat.
Koonappoo	-	-	Species of mouse.
Kulkuna	-	-	Species of wallaby (very swift).
Kooraltha	-	-	Spotted ferret.
Kulunda	-	-	White and black rat (similar to the house rat).
Tickawara	-	-	Native cat.

REPTILES. (Those not eaten marked thus *.)

Kunnie	-	-	Jew lizard.
Kopirrie	-	-	Iguana.
Patharamooroo	-	-	Black iguana (I have only seen three; they are very scarce).

- Choopa - - - - A slender lizard, about 3 in. long.
 Kudieworoo - - - Red-backed lizard, about 3 in. long.
 Wakurrie - - - Flat-headed lizard, about 3 in. long.
 *Womaloora - - - Smooth-skinned lizard, about 5 in. long.
 *Thitthurie - - - Small rough-skinned lizard, about 4 in. long.
 Moonkamoontkarilla - Small black lizard, with short tail; generally found under the bark of trees.
 Oolaumi - - - Lizard, transparent skin, spotted yellow and black, about 5 in. long.
 *Kulchandarra - - Species of lizard, flat head, scaly back, about 4 in. long; lives under the ground, and only appears above after heavy rains. The natives describe it as venomous, and affirm its bite is certain death, wherefore they are very frightened of it, and even avoid killing it from fear of its poisoning their weapons.
 Woma - - - - Carpet snake, from 5 to 12 ft. long, large body; its bite not venomous.
 Thoona - - - - Grey snake, generally about 5 ft. long; venomous.
 Wondaroo - - - Green and yellow snake, very thick body, about 5 ft. long, quite harmless, and has a sleepy appearance.
 Woonkoo - - - Light brown and grey snake, from 4 to 7 ft. long; venomous, and very vicious.
 Wirrawirrala - - Large brown snake, with yellow belly, from 6 to 10 ft. long; very venomous.
 Wipparoo - - - Long thin snake, black, shaded with other dark colours, about 7 ft. long; very venomous, its bite causing instant death, so the natives are very cautious in killing it.
 Marrakilla - - - Large brown snake, about 7 ft. long, has a large head; is very venomous and vicious.
 Mithindie - - - White and yellow spotted snake, small thin body, about 3 ft. long; harmless.
 Koolielawirrawirra - Small yellow and black spotted snake, about 3 ft. long; harmless.
 Mulkunkoora - - Black and green spotted snake, 5 ft. long; venomous.
 Thandandiewindiewindie - Small black snake, small mouth, about 5 ft. 6 in.; venomous.
 Kurawulieyackayackuna - Flat-headed snake, green back, yellow spots on belly, about 4 ft. long; venomous.
 Kulathirrie - - - Frog.
 Thidnamura - - - Toad.
 Pinchiepinchiedara - Bat.

BIRDS. (All eaten by them.)

Kunienundruna	-	- The largest hawk excepting eaglehawk.
Thirriethirrie	-	- Small speckled hawk.
Thoaroopathandrunie	-	- White hawk.
Milkieworie	-	- Large grey hawk.
Pittiekilkadie	-	- Speckled hawk.
Kirrkie	-	- Whistling hawk (very swift).
Kookoongka	-	- Kite.
Windtha	-	- Grey owl.
Wurchiewurchie	-	- White owl.
Killawoloowolloorka	-	- Dark-brown owl.
Moonyie	-	- Mopawk.
Killunkilla	-	- Red-breasted cockatoo.
Kooranyawillawilla	-	- Cockatoo parrot.
Poolunka	-	- Parrot.
Cathathara	-	- Shell parrot.
Willaroo	-	- Curlew.
Moodlubra	-	- Pigeon.
Murnpie	-	- Bronzewing pigeon.
Woparoo	-	- Flock pigeon.
Koorookookoo	-	- Dove.
Mulliepirrpaoonga	-	- Quail.
Choonda	-	- Red-breasted robin.
Thindriethindrie	-	- Shepherd's companion (a species of wagtail).
Thiewillagie	-	- Small species of lark.
Mulyamulyayapunie	-	- Swallow.
Poothoopoothooka	-	- Sparrow.
Koorabaukoola	-	- Magpie.

WADERS.

Ooroo	-	- Nankeen-colored crane.
Culiemulyandurie	-	- Black and white crane.
Moolpa	-	- White crane.
Chooiechooie	-	- Snipe.
Dickadickulyerra	-	- Species of snipe.
Mootoomootoo	-	- Species of snipe.
Thanpathanpa	-	- Slate-colored snipe.

WATER FOWL.

Tharalkoo	-	- Teal.
Thowla	-	- Spoonbill duck.
Kockadooroo	-	- Mountain duck.
Chipala	-	- Whistling duck.
Koodnapina	-	- Brown duck, with red beak.
Thookabie	-	- Diver.
Doolpadoolparoo	-	- Black diver.
Kilkie	-	- Water hen.

Muroomuroo-	-	-	Black water hen.
Wathawirrie-	-	-	Species of water hen.
Muloora	-	-	Cormorant.
Boorkoopiya-	-	-	Long-beaked cormorant.
Kirrpiyirka-	-	-	Gull.

FISH AND OTHER FRESHWATER HABITANTS

Are few and unimportant, being caught in the waterholes and lakelets, which can only be called creeks or rivers when the floods come down, the last of which occurred in 1864.

Paroo	-	-	-	A small bony flat fish.
Multhoomulthoo	-	-	-	A fish weighing from 3 to 3½ lbs.
Moodlakoopa	-	-	-	A fish averaging 4 lbs.
Koorie	-	-	-	Mussel.

INSECTS.

Thiltharie	-	-	-	Centipede (sometimes 7 in. long—its bite is venomous).
Murunkura	-	-	-	Tarantula.
Kooniekoonierilla	-	-	-	Black spider.
Kuniekoondie	-	-	-	Scorpion.
Pitchula	-	-	-	Species of spider.
Pindrie	-	-	-	Grasshopper or locust.
Purdie	-	-	-	Grub, caterpillar.
Pittaboobaritchana	-	-	-	Sandfly.

VEGETABLES, ROOTS, HERBS, FRUIT, SEED, ETC. (Eaten by the Natives.)

Yowa	-	-	-	Rather larger than a pea, found 3 in. deep in the ground.
Winkara	-	-	-	A very starchy root, about 5 in. long.
Munyaroo	-	-	-	A plant much eaten.
Kunaurra	-	-	-	The seed of the Munyaroo, used when ground into meal between two stones.
Aradoo	-	-	-	(Often described in newspapers and by writers as Nardoo.) A very hard seed, a flat oval of about the size of a split pea; it is crushed or pounded, and the husk winnowed. In bad seasons this is the mainstay of the natives' sustenance, but it is the worst food possible, possessing very little nourishment, and being difficult to digest.
Cobboboo	-	-	-	A nut found on the box-tree, on breaking which it discloses a grub; this is probably a gall.
Wodaroo	-	-	-	A thin, long root, obtainable only where the soil is rich and covered with turf. This is one of the best vegetables the natives possess, sweet and mealy.

Coonchirrie	-	-	The seed from a species of acacia, ground and made into small loaves.
Patharapowa	-	-	The seed of the box-tree, ground and made into loaves.
Canlyoo	-	-	The seed of the prickly acacia, pounded and made into loaves.
Wodlaooroo	-	-	Very fine seed taken from the silver grass, growing in the creeks.
Wirrathandra	-	-	Seed of an acacia.
Mulkathandra	-	-	Seed of the mulga tree.
Yoongundie	-	-	Black fine seed, taken from a plant similar to clover.
Mootcha	-	-	Native cotton-bush. When the leaves sprout and become quite green the natives gather and cook them, and at seed time they pluck and eat the pods.
Kuloomba	-	-	Indigenous clover; when young, cooked by the natives, and eaten in large quantities.
Willapie	-	-	A small watery plant.
Yoolantie	-	-	The native fig.
Bookabooda	-	-	The native gooseberry.
Mundawora	-	-	The native blackberry.
Thoopara	-	-	The native pear.
Yegga	-	-	The native orange.

VEGETABLE PRODUCTIONS USED IN MANUFACTURING.

Mindrie	-	-	A large root, from the outside of which is obtained a kind of resin, which, when prepared at the fire and afterwards allowed to dry, becomes very hard and tough, called "kundrie," and is used in fastening a flint to a short stick called "kundriemookoo."
Mootcha	-	-	The stems of this bush (the pods and leaves of which afford food) when dry are pounded into a fine fibre, then teased and spun, after which it is made into bags, which are very nicely done, and occupy many days in their production.

WEAPONS AND IMPLEMENTS.

Murawirrie	-	-	Two-handed boomerang, from 6 to 14 ft. long and 4 in. broad.
Kundriemookoo	-	-	Of semicircular shape, 2 ft. 6 in. long, to one end of which is attached by resin a flint, forming a kind of axe or tool used in making weapons.

- Wona - - - A short thick stick, about 3 ft. long, used by women who do not carry the shield, spear, or boomerang.
- Yootchoowonda - - A piece of flint about 3 in. long, with an edge like a razor, and at the blunt end covered with resin; this is concealed in the palm of the hand when fighting, and is capable of inflicting a wound like one made with a butcher's knife.
- Pirrauma - - - A shield, oval-shaped, of solid wood, from 1 ft. to 3 ft. long, and from 6 in. to 1 ft. wide.

PERSONAL ORNAMENTS.

- Kultrakultra - - - Necklace made from reeds strung on woven hair, and suspended round the neck.
- Yinka - - - A string of human hair, ordinarily 300 yards in length, and wound round the waist. This ornament is greatly prized, owing to the difficulty of procuring the material of which it is made.
- Mundamunda - - - A string made from the native cotton-tree, about two or three hundred yards long; this is worn round the waist, and adorned by different colored strings wound round at right angles. These are worn by the women, and are very neatly made.
- Kootcha - - - Bunch of hawk's, crow's, or eagle's feathers, neatly tied with the sinews of the emu or wallaby, and cured in hot ashes. This is worn either when fighting or dancing, and also used as a fan.
- Wurtawurta - - - A bunch of the black feathers of the emu, tied together with the sinews of the same bird; worn in the yinka (girdle) near the waist.
- Chanpoo - - - A band of about 6 in. long by 2 in. broad, made from the stems of the cotton-bush, painted white, and worn round the forehead.
- Koorie - - - A large mussel shell pierced with a hole, and attached to the end of the beard or suspended from the neck; also used in circumcision.
- Oonamunda - - - About 10 ft. of string, made from the native cotton-bush, and worn round the arm.
- Oorapathera - - - A bunch of leaves tied at the feet, and worn when dancing, causing a peculiar noise.
- Unpa - - - A bunch of tassels, made from the fur of rats and wallaby, worn by the natives to cover their private parts. They are in length 6 in. to 3 ft. long.

- Thippa** - - - Used for the same purpose as Unpa. A bunch of tassels made from tails of the native rabbit, and, when washed in damp sand, is very pretty, being white as the driven snow. It takes about fifty tails to make an ordinary Thippa, but I have seen some consisting of 350.
- Aroo** - - - The large feathers from the tail of the emu, used only as a fan.
- Wurda Wurda** - - A circlet or coronet of emu feathers, worn only by the old men.
- Pillie** - - - Netted bag, made from the stems of the cotton-bush and rushes, with meshes similar to our fishing net.
- Wondaroo** - - - A closely-netted bag, made from the fibre of the cotton-bush.
- Pirra** - - - A trough-like water vessel.
- Mintie** - - - Fishing net, made from rushes, usually 60 ft. long by 3 ft. wide.

PART IV.

The Dieyerie Dialect; Key to Pronunciation; Examples of the Construction of the Language; System of Notation; Astronomical Terms; List of Names distinguishing Age or Relationship; The Ten Commandments; Parts of the Human Frame; Vocabulary.

The Dieyerie dialect, although of limited construction, yet has certain rules not oftener departed from than the languages of a more civilized people. Each word invariably terminates with a vowel; and so accustomed are the Dieyerie to this form that, in acquiring foreign words terminating in a consonant, they always add vowels, as thus:—Bullock becomes bulakoo; hat, hata; dog, doga; and so on.

Besides the spoken language, they have a copious one of signs—all animals, native man or woman, the heavens, earth, walking, riding, jumping, flying, swimming, eating, drinking, and hundreds of other objects or actions have each their particular sign, so that a conversation may be sustained without the utterance of a single word.

This dumb language, of which I possess a thorough knowledge, cannot, however, be described in words. A special

feature in their language is that of distinguishing each other in their relationship, by which their names become transmuted in a variety of ways—at certain ages, on their being married, and after undergoing certain ceremonies—examples of which are here given.

Their system of notation, which is described further on, is excessively restricted, as is also their knowledge of astronomy, with which they have, nevertheless, an acquaintance.

The Dieyerie language extends far beyond the limit of their own possessions, being understood, though not spoken, by the surrounding tribes.

The alphabet used by me in the vocabulary consists of eighteen letters only, the Dieyerie dialect possessing no equivalent for our F, J, Q, S, V, X, Z, while K answers in every respect for C, excepting where it precedes the letter H.

KEY TO PRONUNCIATION.

A, <i>as in</i> Hand, hat, fat, band.	P, <i>as in</i> Popo, puppet, pipe.
B, ,, Bauble, bible, bride.	R, ,, Rare, rich, rather.
D, ,, Deed, did, deadly.	T, ,, Teat, tint, threat.
E, ,, Treat, tact, tart.	U, ,, Cur, fur.
G, ,, Gag, gurgle (never as giant, page, rage).	W, ,, Wake, walk, weak.
H, ,, Hay, heavy, hearty.	Y, ,, Youth, yonder.
J, ,, Light, bright.	Au, <i>as in</i> Caught, taught.
K, ,, Kernel, keep, kick, key.	Ch (<i>tsch</i>), Child, church, chatter.
L, ,, Lilt, laurel.	Ie, <i>as in</i> Yield, thief, brief.
M, ,, Mama, marmalade.	Oo, ,, Moon, soon, balloon.
N, ,, Nothing, none, noon.	Ou, ,, Cow, now, how, brow.
O, ,, Ormolu, ostracize, olive.	Th, ,, Teeth, truth, this, that.

A LIST OF WORDS

Principally, and in some cases only, showing the construction of the language used with others, and then usually terminating them. Examples follow—

Alie—Us.	Aumpoo—Almost.
Alyie—Few.	Auni—Will, shall.
Ami—To.	
Ana—ing.	Backa—Same as.
Anie—Me, my.	Bootoo—With.
Arrie—Same as.	Buckuna—Also.
Athie—Do it.	Butha—Not.

Champuna—Always.

Elie—To, of.

Goo—To yours, of yours.

Janna—We.

Jannanie—Ours.

Kaunchie—Certain, sure.

Leuni—Will, shall.

Marow—Do it (imperative).

Moonthalie—Ourselves.

Moonthoo—Most.

Moolaroo—Great, very.

Mullauna—Together, each other.

Mundroola—Only two.

Murla—More.

Murra—Fresh, new.

Mutcha—Enough.

Mi—To.

Nandroya—She.

Naniea—Her.

Nankanie—Hers.

Ninna—The, thee, that, it.

Ninniea—This.

Nie—My, mine.

Noaliea—He.

Nooloo—Him.

Noonkanie—His.

Nowieya—There.

Ori—Did, has, have.

Parchuna—All.

Pilkie—Not relating to.

Pilkildra—Something else.

Pina—Great, very.

Pothoo—Only.

Pulpa—Others.

Punie—None, no one.

Thana—They.

Thananie—Theirs.

Thaniya—Them, those.

Tharkuna—Incline.

Thulka—Relating to.

Thuruna—Together.

Uldra—We.

Una—ing, ed.

Undroo—Together.

Wadarie—Where, which.

Wakawaka }
Wakamoothoo } Least.

Warana—Who.

Whi—What.

Windrie—Only.

Wirrie—Of them, to them.

Wodow—What, how.

Wonthie—Had.

Wulya—Soon.

Wulyaloo—Soon after.

Wurnie—Whose.

Wurra—Of them, to them.

Wurroonga—Whom.

Yankiea—Many.

Yinkanie—Theirs, yours.

Yondroo—Thou.

Yoorra—Ye, few.

A—Koorloo.

All—Parchuna.

Also—Bukuna.

Almost—Aumpoo bumpoo.

Always—Champuna.

Certain—Kaunchie.

Enough—Mutcha.

Each other—Mulluna.

Few—Alyie, yoorra.

Fresh—Murra.

Has or have—Ori.

Had—Wonthie.

He—Nooliea.

Him—Nooloo.

His—Noonkanie.

Her—Naniea.

Hers—Nankanie.

How—Wodow.

Incline—Tharkuna.

It—Ninna.

Least—Wakawaka, wakamoothoo.

Me—Anie.

Mine, my—Nie.

Many—Yankiea.

More—Murla.

None, no one—Punie.

Not—Butha.

New—Murra.

Not relating to—Pilkie.

Only—Pothoo, wiri.

Only two—Mundroola.

Others—Pulpa.

Of—Elie, thulka.

Of them—Wirrie, wurra.

Ours—Jannanie.

Ourselves—Moonthalie.

Relating to—Undroo.

She—Nundroya.

Sure—Kaunchie.

Soon—Wulya.

Soon after—Wulyaloo.

Same as—Arrie, backa.

Self—Moontha.

Something else—Pilkildra.

The—Ninna.

Thee—Ninna.

Theirs—Thananie.

Them, those—Thaniya, Goondroo.

They—Thana.

That—Ninna.

This—Ninna, ninniea.

Their—Yinkanie.

To—Elie, thulka, goo, ami, mi.

To them—Wirie wurra.

Together—Mullauna, thurana.

There—Nowieya.

Us—Alie.

Very—Marpoo, moolaroo, pina.

With—Boothoo.

We—Jannana, uldra.

Will—Launi or Auni.

Where, which—Wadarie.

Who—Warana.

Whose—Wurnie.

Whom—Wuronga.

What—Whi, wodow.

Ye—Yoorra.

Yours—Yinkanie.

EXAMPLES.

Alie, us - { Moonthalie, ourselves. Moontha, self—Alie, us.
Mooalie, hungry, Moa, hunger—Alie, us.
Mookalie, sleepy. Mooka, sleep—Alie, us.

Anie, me, my - { Tannanie, ours. Tanna, we—Anie, me.
Apinie, my father. Appirie, father—Nie, my.
Uldranie, of us. Uldra, we—Nie, us.

Bootoo, with—Kintaloobootoo, with a dog. Kintalo, dog—Boothoo, with.

Butha, not—Yoothabuta, not lucky. Yootha, luck—Butha, not.

Bumpoo, almost—Bumpoonundra, almost a blow. Nundra, blow—Bumpoo, almost.

Elie, of - { Baukoelie, of nothing. Baukoo, nothing—Elie, of,
Bootchooelie, of the blind. Bootchoo, blind—Elie,
of the.

Goo, of or to—Yinkanigoo, of or to yours. Yinkani, yours—Goo, of or to.

Kaunchie, certain, { Kooriekaunchie, thief for certain. Koorielie,
 sure. - - { stealing.
 Yadinakaunchie, liar for certain. Yadiena, lying.
 Yapakaunchie, fear for certain. Yapa, fear.

Koornoo, one—Pothookoornoo, only one—Koornoo, one. Pothoo, only.

Murla, more - { Oomoomurla, better. Omoo, good—Murla, more.
 Wordoomurla, shorter. Wordoo, short—Murla,
 more.

Moothoo, most—Wordoomoothoo, most short. Wordoo, short—
 Moothoo, most.

Mullana, together, each other—Damamullana, cutting each other.
 Damami, to cut—Mullana, each other.

Murra, fresh, { Karoomurra, hair beginning to get grey. Karoo,
 new - - { grey—Murra, new.
 Apamurra, fresh water. Apa, water—Murra, fresh.
 Noamurra, married couple. Noa, husband or wife
 —Murra, new, i.e., new relationship.

Poothoo, only—Pothookoornoo, only one—Pothoo, only. Koornoo, one.

Pina, great, very { Yoothapina, great luck. Yootha, luck.
 Moapina, very hungry. Moa, hunger.
 Nooroo, quick.
 Nooroo, quick.

Thulka, relating to—Kurnuthulka, relating to person of a Blackfellow.
 Kurna, person of Blackfellow—Thulka, relating to.

Thuruna, together { Mopathuruna, collect together. Mopa, collect.
 Kumpathuruna, collect together. Kumpa, collect.
 Ookunathuruna, joined together. Ookuna, joined.

Tharkuna, inclin- { Kookootharkuna, unlevel, down hill.
 ing uneven - { Dooratharkuna, bending the body forward.
 Munatharkuna, gaping. Muna, mouth.

Undroo, relating { Apaundro, relating to water. Apa, water.
 to - - { Pirrundroo, relating to trough, Pirra, trough.
 Kurnaundroo, relating to person of Blackfellow.
 Kurna, a Blackfellow.

Love—Yoori.

To love—Yoorami.

Loving—Yoorana.

Loved—Yooranaori.

Did, has, or have loved—Yooranaori.

Had loved—Yoorawonthie.

Will or shall love—Yooralauni.

Love each other—Yoorimulluna.

Love ye—Yooramarow.

To Love, Yoorami. Loving, Yoorana. Loved, Yooranaori.

I am loving—Athooyoorana.

Thou art loving—Yondrooyoorana.

He is loving—Noolieayoorana.

We are loving—Uldrayoorana.

You are loving—Yinieyoorana.

They are loving—Thanayoorana.

I did or have loved—Athooyooranaori.
 Thou didst or have loved—Yondrooyooranaori.
 He did or has loved—Noolieayooranaori.
 We did or have loved—Uldrayooranaori.
 You did or have loved—Yinieyooranaori.
 They did or have loved—Thanayooranaori.
 I had loved—Athooyooranaori.
 Thou hadst loved—Yondrooyooranawonthie.
 He had loved—Noolieayooranawonthie.
 We had loved—Uldrayooranawonthie.
 You had loved—Yinieyooranawonthie.
 They had loved—Thanayooranawonthie.
 I shall or will love—Athooyaralauni.
 Thou shalt or will love—Yondrooyaralauni.
 He shall or will love—Noolieayaralauni.
 We shall or will love—Uldrayaralauni.
 You shall or will love—Yinieyooralauni.
 They shall or will love—Thanayaralauni.

NAMES GIVEN ACCORDING TO AGE AND RELATIONSHIP.

Kurawulie—Boy under 9 years old.	Noamurra—Man and wife.
Mockaworo—Boy over 9 and under 12 years old.	Booyooloo—Near relative.
Thootchawara—Boy over 12 years old after circumcision.	Kaka—Uncle.
Matharie—Man.	Kunninnie—Grandchild or grandmother.
Koopa—Girl until married.	Pirraooroo—Paramour.
Munkara—Girl on marriage.	Piyara—Mother-in-law.
Kudlakoo—Woman of middle age.	Pulara—Woman when appointed ambassadress.
Noa—Husband or wife.	Thidnara—Nephew.
Adada—Grandfather.	Thuroo—Father-in-law.
Athanie—Son or daughter, so called by mother.	Widlamurra—Women.
Athamoora—Son or daughter, so called by father.	Wowitcha—Distant relative.

PARTS OF THE HUMAN FRAME.

Auma—Breasts.	Milkiecootchara—Eyebrows.
Caupoora—Waist.	Murramookoo—Fingers.
Cauloo—Liver.	Murrapirrie—Finger-nails.
Coopoodrumpoo—Wrist.	Murraundrie—Thumb.
Imulla—Swallow.	Murrawootchoo—Forefinger.
Koodnabiddie—Intestines.	Milperie—Forehead.
Kundrieooloo—Collar-bone.	Munanilyie—Gums.
Moonambirrie—Chest.	Munakirra—Jawbone.
Muttaduckoo—Ankle.	Miemie—Lips.

Oona—Arms.
 Oolcoo—Cheeks.
 Oora—Legs.
 Puliethilcha—Groin.
 Pittie—Fundament.
 Pittiemookoo—Seat.
 Punchiethandra—Knees.
 Poondrapoondra—Kidneys.
 Poongnga—Lights.
 Pida—Navel.
 Punkathirrie—Side.
 Pillperrie—Shoulders.
 Thookoo—Back.
 Thilchaundrie—Calf of legs.
 Thinthabiddie—Elbow.

Thidnamookoo—Toes.
 Thidnawurta—Heel.
 Thidnaundrie—Large toe.
 Thidnaulkie—Between the toes.
 Thidnathookoo—Insteps.
 Thidnapirrie—Nails of the finger.
 Thara—Thigh.
 Thilcha—Sinews.
 Thudacuna—Pulse.
 Thitha—Joints.
 Unkachanda—Chin.
 Urra—Heart.
 Wolcha—Hips.
 Yerkala—Neck.
 Yoorieyoorie—Veins.

SYSTEM OF NOTATION.

The only words representing numerals possessed by the natives are:—

Coornoo—One.

Paracoola—Three.

Mundroo—Two.

Should they desire to express any greater number, it is done by adding together the words above, for instance:—

4. Mundro-la-mundro-la.

5. Mundroo-mundroo-coornoo, that is twice 2 and 1.

6. Mundroo-la-mundroo-la-mundroo-la, that is thrice 2.

And so on till—

10. After which, to 20, the term murrathidna, from murra (hands) and thidna (feet), is used, and the fingers and toes brought into play.

Their arithmetic is then exhausted, and any larger number than 20 is signified in the dumb language, conveying the idea of a mob—an innumerable quantity.

ASTRONOMY.

The Dieyerries have some slight acquaintance with the heavenly bodies, and also with the cardinal points. Not being informed in that science myself, I can only quote a few instances:—

Amathooroccooroo—Evening star.

Kyirrie—Milky Way.

Koolakoopuna—A bright star seen in the northern hemisphere in the winter months.

Kurawurathidna—A cluster of stars representing the claw of an eaglehawk, seen in the western hemisphere during the winter months.

Apapirrawolthawolthana — Two stars seen in the southern hemisphere in the winter.

Ditchiepittiekillkuna—Meteor.

Kooriekirra—Rainbow.

Ditchiecoornaworkoo — The sun's meridian, also north on its declension.

Wathararkuna — The south, the quarter from which the wind is most prevalent.

Ditchiedoonkuna—Sunrise.

Dilchiewirruna—Sunset.

PILLIETHILCHA—THE AURORA AUSTRALIS.

Whenever this phenomenon occurs the natives become very terrified, believing it to be a warning from the devil (Kootchie) to keep a strict watch, as the Pinya (armed party) is killing some one; also a caution to avoid wrong doing, lest the Pinya comes to them when least expected. The inmates of the camp then huddle together, when one or two step out and perform a ceremony to charm the Kootchie.

SELECTIONS FROM THE TEN COMMANDMENTS.

- 1st. Athona yoora Goda.
- 2nd. Watta yoondroo aunchanapitta, paroo, ya ya pittapilkildra windrie
Goda yondroo aunchana.
- 3rd. Watta Goda yoondroo caukooelie dikana.
- 4th. Apirrie, ya andrie, parabara oondrana thana thipie aumanunthoo.
- 5th. Watta yoondroo narrie nundrala.
- 6th. Watta yoondroo pulakaunchie.
- 7th. Watta yoondroo kooriekaunchie.
- 8th. Watta yoondroo kurna komanelie, caukooelie ulchulchamuna.
- 9th. Watta yoondroo bootoo thoola milkirrana ya, noa thoola watta
yoondroo milkirrana baukooaumanuntho.

VOCABULARY.

Achea—Ask.	Antie—Meat, flesh, animal food.
Achana—Asking.	Antiea—The meat.
Achami—To ask.	Antiemura—Of the meat.
Achanaori—Has asked.	Apanie—The water.
Achanawonthie—Had asked.	Apalie—Of the water.
Adada—Grandfather.	Apanundroo—Relating to water.
Adamie—Behind.	Apulya—Watery.
Akuna—To flow (as water flowing or running).	Apinsie—My father.
Akoonga—To me, of me.	Apoo—Comprehend.
Alie—Us.	Apoona—Comprehending.
Alyie—Few.	Apooapoo*—Dumb.
Alkooelie—Nice.	Apocouna—To bathe, bathing.
Alkoomie—Very nice.	Apachunka—Damp, moist, wet.
Alkoo—Persons visiting a neigh- bouring tribe to barter.	Apooriea—Silence.
Alkoopina—Delicious.	Apooruna—Silenced.
Ami—To.	Arrie—Similar.
Awa—In reality.	Athanie—Son or daughter (so called by mother).
Anana—Inclination.	Athamoora—Son or daughter (so called by father).
Anie—Me.	Athata—Younger brother or sister.

* During nine years' acquaintance with the Dieyerie and neighbouring tribes I have encountered only one woman and one man deaf and dumb, and have conversed with them by use of native signs.

VOCABULARY—*continued*.

- Aumami**—To sit down.
Aumuna—Sitting down, residing.
Auminthina—Remain.
Auminthieami—To remain.
Auminthiemarow — Remain (imperatively).
Aumulka—Keep.
Aumulkuna—Keeping.
Aunchana—Caressing.
Aumpoo—Almost.
Aumie—Flock (of sheep or birds, mob of cattle, &c.).
Aunchiemullana — Consideration of peace offered.
Backa—Husk or outer shell; also used as a terminal implying “the same.”
Birrie—Danger.
Birruna—Endangering, dangerous.
Binina—Exchange places, take turn-and-turn about.
Boarkalie—Conscience.
Boolkooruna—Home-sickness, desire to return to friends and relatives.
Bookaundrinie—Scrub, shrubbery, more bushes than trees.
Booka—Vegetable food.
Boolyaroo—Soft clay, mud.
Booyooloo—Near relative.
Boolyia—Those two, that two.
Boompoo—Bud, immature.
Boompoonundra—To strike ineffectually, to hit with no force. (From Nundra—to strike, and Boompoo.)
Boolopathuruna—Requiring change of scene.
Booloo—White.
Boonoonoo—Itching.
Boonka—Grow.
Boonkuna—Growing.
- Boonkanaori**—Has grown.
Boonkanawonthie—Had grown.
Boonkanalauni—Will grow.
Boorka—Wade.
Boorkunaparana—Wading through or crossing water.
Booroolkooyirrpamuluna—Two persons crouching down, hiding to avert danger.
Bootchoo—Blind.
Bootchooelie—Of the blind.
Bootchoondroo — Relating to the blind.
Bootharoo—Shower of rain.
Boongala—Shade.
Boongalie—Of the house or hut.
Boonga — Wurley, house, hut.
Bootoo—Property, chattels; also used as a terminal “with.”
Bootooundroo—Relating to property or chattels.
Baukoona—Digging.
Baukoo—Nothing.
Baukooelie—Of nothing, with no purpose.
Bukina—Skinning any animal without aid of instrument.
Bukinaori—Has skinned.
Bukinawonthie—Had skinned.
Bukinalauni—Will skin.
Bukuna—Also. Yoondroobukuna (Yoondroo—You)—You also.
Bunkanie—Side, sides.
Bunkie—Pride.
Bunkiethoorana—Sleeping on the side.
Bunkiebunkuna—Proud.
Bunyabunyina—A trotting pace.
Champuna—Always.
Chandachanduna — Mimicking for the purpose of joking.

VOCABULARY—*continued.*

Chandachandathie—Apt to mimic.	Daninawonthie—Had bidden farewell.
Chakakuna—Doubting.	Daninalaunie—Will bid farewell.
Chakairrpamulluna—Doubting each other.	Danthoo—Soft.
Charpoo—White band worn across the forehead.	Dapa—A sore, a wound.
Chika—Wrong, awkward.	Darpami—To sweep.
Chikala—Quite wrong.	Darpuna—Sweeping, clearing a space.
Chikaundroo—Relating to wrong.	Darpumarow — Sweep (imperatively).
Chilpie—A knot.	Daralie—Bad season for food.
Chilpieundroo—To tie a knot.	Datharoo—Wait.
Chinberrie—Scars raised on the body.	Dauchoomuna—With care, handle or carry with care.
Chindrina—Glossy, smooth surface.	Dieami—To strike, to hit.
Chindriechindriethuruna — Very glossy, very smooth.	Dieuna—Striking.
Chirruna—Breaking of the skin by some accident.	Dienaori—Has stricken.
Chirkara—Sharp, keen edge, not blunt.	Dienawonthie—Had stricken.
Chirrinchirrie—Knocking out of teeth.	Diealauna—Will strike.
Choondaroo* — Bed-ridden, paralyzed.	Dieamuna—Gaping.
Choo—An exclamation to draw attention.	Diemarow—Strike (imperatively).
Chowchow—Awkward.	Dikuna—Naming a child.
Choopadoo—To play: when children wish to play they use this word.	Dikmarow—Name a child (imperatively).
Chuboochuboo—A ball (played with by children).	Dikami—To name a child.
Dalkoo—Clear, transparent.	Dilka—Thorn, burr, prickle.
Damami—To cut.	Dilkera—Edge, shore.
Damina—Cutting.	Dilkerawirtie—Along the edge, extreme shore.
Damamarow—Cut (imperatively).	Dookurami—To extract, loosen, unfasten.
Damathuruna—Cut together.	Dookuna—Extracting, loosening, unfastening.
Damamulluna—Cutting each other.	Doolkooro—Large hole or gully.
Danina—Bidding farewell.	Doonkami—To rise.
Daninaori—Has bidden farewell.	Doonkuna—Rising.
	Doorootharkuna — Round shouldered, to bend the body forward.
	Doomoodomooraa—Round, anything round.

* I have seen alive three perfect skeletons—mere skin and bone up to the neck and face which were comparatively fleshy.

VOCABULARY—*continued*.

Doolkamuruna—Gorged, sick.
Dowa—Interfere, stop a quarrel.
Dowuna—Interfering, suppressing.
Doongiema—Cripple, a lame person.
Doostouna—Echo.
Dukami—To pierce.
Dukuna—Piercing.
Dukamarow—Pierce (imperatively).
Dukathuruna—Pierce together, we are piercing.
Dulkana—Attracting the sun's rays.
Dulkinathuruna—Attracting heat.
Dunkina—Meeting.
Dungina—Breaking cover to start game.
Duruna—A scratching noise.
Durieirrpuna—A scratching noise.
Dullarie—Ice (seldom seen in Dieyerie Land).
Iana—We.
Iananie—Ours.
Imulla—The swallow.
Inaloo—Below, beneath.
Itcha—Frequently.
Kaka—Uncle.
Kakoo—Yellow, yellow ochre.
Kakarurruna—Belching.
Karchuna—Turning, revolving.
Karchamulkuna—Turning over.
Kaparow—Come (imperatively).
Kararalie—Excessive heat.
Kaparachilpie—A wart, horny excrescence on the flesh.
Karoo—Grey.
Karoomura—Greyish, inclining to grey.
Karpami—To sew, mend.
Karpuna—Sewing.
Karpamarow—Sew (imperatively).
Karka—Call.
Karkami—To call.
Karkuna—Calling.

Karkamarow—Call (imperatively).
Karkathuruna—Calling together (we are calling).
Karkamulluna—Calling each other.
Kathie—Wearing apparel.
Kaulkoo—Rushes.
Kaunchie—Certain, sure; sudden appearance.
Kaungoo—Perspiration.
Kautoo—A breakwind.
Kauloomuruna—Greedy.
Kikubyeruna—Slipping.
Killuna—Dancing.
Kilchuna—Skinning.
Kilchami—To skin.
Kilchamarow—Skin (imperatively).
Kilpa—Cool.
Kilpalie—Cold. Literal translation —Cool us.
Kilpaoomoo—Very cold.
Kilpanie—Winter; also, I'm cold.
Kilkie—Water hen.
Kilthie—Soup, juice.
Kima—A swelling.
Kimarrie—Is swelling.
Kimuruna—Has swollen.
Kinka—Laugh.
Kinkuna—Laughing.
Kinkaboolkaroo—Smiling.
Kinna—Climbing.
Kirrie—Clear-headed, sensible. Also used to order the way to be "cleared" to allow of passing.
Kirrunuruna—Teeth set on edge by hearing grating noise.
Kookoo—Yes, yes; also, hollow vessel.
Koodakoodarie—Very crooked, irregular.
Kookuna—News, intelligence.
Kookathuruna—Telling the news.

VOCABULARY—*continued*.

- Kookootharkuna**—Unlevel, down hill.
Kookootharka—Topsy-turvy.
Kookoorurrunna—Noise of birds rising or alighting.
Koolkami—To protect.
Koolkuna—Protecting.
Koolkamrow—Protect (imperatively).
Koolkathuruna—Under protection, protecting together.
Koolie—Odour, scent.
Koolkorie—Game of hide and seek, played by children.
Koolkamuna—Jumping, springing.
Koolkamunawirrica—To jump down.
Koolpina—Searching for tracks.
Koolpie—An operation (*vide text*).
Koomanlie—Own friend.
Koomuna—A dance performed by women, when they move their legs very rapidly.
Kooooelie—Knowing nothing of it.
Kooooanie—I know nothing of it.
Koongarra—Rustling or whirring noise caused by birds rising.
Koonthina—Sprinkling.
Koondrakondroo—Coughing, a cold.
Koonyillie—Debris of leaves used by swans in building nests.
Koonkuna—Walking lame.
Koonabootharoo—Whirlwind.
Koonkie—Native doctor.
Koondagie—Storm, heavy black clouds.
Koonkana—A grunting noise.
Koontiekoontie—Crooked.
Koopoo—Forelegs.
Koopirrina—Sore from any cause.
Kopulyeruna—Diarrhoea.
- Koopia**—Calling a child, as "Come, child."
Koopawura—Calling children.
Koopawuria—Calling children (authoritatively).
Koorie—Mussel shell.
Korieunda—Opening in wurley to allow escape of smoke.
Koriekirra—Rainbow.
Koriekuruna—Escaped, ran away.
Koorookooroomulkuna—To hide anything, to keep secret.
Koormooworkoo—Horizontal, across.
Koorana—Laying, placing; also bringing forth young.
Kooranaori—Has laid.
Kooranawonthie—Had laid.
Kooralauni—Will lay.
Koorathuruna—Parrying, shielding.
Koriethuruna—Forgotten, loss of memory.
Kooragie—Certainly.
Koriele—Stealing.
Koriekaunchie—Thief for certain.
Kootcharabooroo—Deaf.
Koothina—Out of sight, disappearance.
Kootcha—Leaf, leaves.
Kootchie—Devil, evil spirit.
Kootchiele—Devil, evil spirit.
Kaupirrieundroo—Relating to the iguana.
Kowkow—Spunging, to sponge on any person.
Kowakabuna—Calling to account.
Kubbou—Ejaculation to warn from danger.
Kudlakoo—Middle-aged woman.
Kulakula—Disgusted.
Kuldriecharkuna—Bending the body backwards.

VOCABULARY—*continued.*

- Kuldrie**—Brackish, bitter.
Kulkawura—Afternoon.
Kullula—Retaliation.
Kulkana—Waiting.
Kulkami—To wait.
Kulawuna—Gathering up.
Kulkulie—Slightly, slowly, gently.
Kulie—That's enough, I have said it, that's sufficient.
Kuma—Keep.
Kumuna—Keeping.
Kummie—Sister-in-law.
Kumpuna—Gathering.
Kumpathuruna — Gathering together.
Kumpamarow — Gather (imperatively).
Kunninie — Grandchild or grandmother.
Kundrie — Resin; also, a native weapon.
Kunthundroo—Relating to grass.
Kunthakoola—Green.
Kungirruna—Playful, merry.
Kundrimookoo—A native weapon.
Kunthakunthuna—Shaking anything.
Kurdie—Brother-in-law.
Kurnaundroo—Relating to a native.
Kurdiemurkara—A supposititious large fish at the bottom of the lakes and deep waters.
Kurrakurrairrpuna—Feeling pain, sense of pain.
Kurloomura—Two of the same age circumcised at same time.
Kurlina—Obliterating.
Kurta—Sound.
Kurtie—Raw.
Kurumba—Blaze of fire, flame.
Kurrurrie—Directly.
- Kurieami**—To pursue.
Kuruna—Pursuing.
Kurra—Vermin in animals.
Kurruna—Feeling.
Kurrakurruna—Feeling with the hands, groping in the dark.
Kura—Probably, in all probability.
Kurrawelie—Boy before circumcised.
Kutta—Lice, vermin.
Kutchakutchana — Paining, continued pain.
Kuttanylpa—Lice, nits.
Marieanka—Raising or lifting up.
Mathiena—Of course.
Malthie—Cool.
Malthiela—Inclining to be cool.
Manathoonka—Morning.
Marpoo—Many.
Matha—Bite.
Mathuna—Biting.
Mathanaori—Has bitten.
Mathanwonthie—Had bitten.
Mathanalauni—Will bite.
Mathamulluna—Biting each other.
Mi—Commence, begin; also To, attached to a verb.
Miaroo—Rat.
Midukuna—Driving.
Mikarie—Deep.
Milkitchaparawurna — Light-headed.
Milla—Race, current.
Milluna—Racing.
Milliemuluna—Racing each other.
Milkie—Not strange.
Milkiela—Acquainted with, seen before.
Milkirruna—Coveting, desiring.
Milkiechenmuna—Opening the eyes, opened eyes.

VOCABULARY—continued.

- Milpera**—Company.
Millierieununanie—Dissolved.
Milya—Any kind of food eaten by a native for the first time.
Milyaroo—Dark, dusk.
Mina—What is.
Minapitta—What is it.
Minka—Deep hole, cave, burrow.
Minanie—What else.
Mindarie—A ceremony.
Mintie—Net.
Mindriea—Run.
Mindrina—Running.
Mindrielow—Run (by command).
Mirrie—Above, the top.
Mirrka—Small black ants.
Mirrpa—Ignite.
Mirrpaui—To ignite.
Mirrpuna—Igniting.
Mitha—Earth, ground, dirt.
Mithakillyana—Loamy soil.
Miyerra—Begin it, commence it.
Minandroo—For what reason.
Minarranie—For what reason, why not.
Mithathootina—Cover over with dirt.
Moa—Hunger.
Moalie—Hungry (hunger us).
Moanie—I am hungry (hunger me).
Moapina—Very hungry.
Moodlathirruna—Frowning, looking cross.
Moodlakoopa—A fish weighing about 4 lbs.
Mooduna—Finishing.
Moodanaori—Has finished.
Moodawonthie—Had finished.
Moodalaunie—Will finish.
Moodlawilpa—Hole in the nose.
Mongathandraparawwina—Crazy, insane.
- Moolaroo**—Quantity, great many.
Moolthabuna—Soaking in water.
Moola—Quiet, tractable, harmless.
Mooka—Sleep.
Mookalie—Sleepy (sleep us).
Mookooparuna—Sleeping.
Mookoothoorana—Lying asleep.
Mooncha—Sick.
Moonchuruna—Sickness.
Moonchaparana—Lying ill.
Moonchoelie—The flies.
Moonchoondra—Flies.
Moongara—Spirit, soul (I cannot describe this word otherwise).
Moongathandramiduna—Sick headache.
Moonkuna—Embracing.
Moonkanaori—Has embraced.
Moonkanawonthie—Had embraced.
Moonkalauni—Will embrace.
Moonarrie—Precipice, bark.
Moontha—Self.
Moonthalie—Myself.
Moonthabutha—Illiberal.
Moonthapirra—Very liberal.
Moongaworroo—The head smeared with white clay (certifying grief for the dead).
Mongamuna—Striking on the head.
Moonmananie—Punishment of elder brother for younger's crimes.
Moonyirrie—A circle, current in a stream.
Mopa—Collect.
Mopami—To collect.
Mopamarow—Collect (imperatively).
Mopuna—Collecting.
Mopathuruna—Collecting together congregating.

VOCABULARY—*continued*.

Mooroona—Scratching or rubbing the body.

Mooromoeroo—Disabled, deformed.

Moothoo—Certainly, without doubt.

Mooya—Dry.

Mooyeruna—Drying.

Mudlanchie—Not good, unpleasant.

Mulluna—Alike.

Multhoomulthoo—A fish averaging 3 lbs.

Mumuna—Begging anything.

Munkalie—Careful.

Munkara—Young woman.

Mungarina—Shy.

Mungarinanie—I am modest, modest me.

Mundracowellie—Jealous.

Munumuruna—Talkative, gabbling.

Munacoothuruna—Tired of talking.

Mundroola—Only two.

Mundramindina—To draw in the belly.

Munamuroomuroo—A black mark round the mouth, distinguishing those who have eaten human flesh.

Munatharkuna—Gaping.

Munyerruna—Parched lips.

Munyoo—Good, pleasant to the taste.

Mundathuruna—Lazying.

Mundathurathie—Lazy, want of energy.

Munthaka—Unmarried.

Muniea—Catch, secure.

Munina—Caught.

Munieami—To catch, to secure.

Muniemarow—Catch, secure (imperative).

Munkuna—Scattering, dispersing.

Mundrunchoo—Pregnant.

Murdie—Heavy.

Murdawola—The under stone, used in grinding seed.

Murcooparoo—The upper stone, do.

Murdoo—Taste.

Muracherpuna—Groping with the hands in the dark.

Muroo—Black.

Murulyie—Red.

Murookootoo—Black ochre.

Murkara—A large fish.

Murchamurchuna—Whimpering.

Murla—Again, true, not false, best (superlative).

Murlaloo—Without doubt.

Murchina—Noisy.

Murrawirrie—Two-handed sword.

Murra—Fresh, new.

Murrawillpillpuruna—Numbed hand.

Murndiekilla—Waves.

Murndiekillundroo—Relating to the waves.

Murdapooroo—Hailstones.

Mutchu—Enough, sufficient.

Mutchoomutchoo—Orphan.

Nanieya—She.

Nandrooya—Her.

Nanieda—She is here (after inquiry).

Nanka—Just down there.

Nankuldra—Repeat.

Narrie—Corpse.

Narrienie—The dead, my dead?

Niuna—Seeing.

Niie—Seen.

Niehie—Seen.

Nianaori—Has seen.

Nianawonthie—Had seen.

Nianauni—Will see.

Niamulluna—Seeing each other.

Niamarow—See, look, behold (imperative).

VOCABULARY—*continued.*

- Nieamurra—Brothers.
 Nieaundroo—Relating to.
 Nillanilla—Mirage.
 Nina—It.
 Ninia—This.
 Niniya—That, there.
 Nindrie—Body of anything.
 Ninthalie—Ashamed.
 Ninthapina—Very much ashamed.
 Ninthabutha—Not ashamed.
 Ninthaooroo—Shameless.
 Ninyillpuna—Turning inside out.
 Noa—Wife or husband.
 Noamurra—Wife and husband.
 Noandroo—Relating to wife or husband.
 Nokooloonokooloo—Continually repeating, reiterating.
 Nooliea—Strangle.
 Noolina—Strangling.
 Noolinaori—Has strangled.
 Noolinawonthie—Had strangled.
 Noolihaunie—Will strangle.
 Noolinamullana—Strangling each other.
 Noongkoongoo—To him.
 Noongkunie—His, belonging to him.
 Noora—Tail.
 Nooroo—Quick.
 Nooroocauko—Not quick, slow.
 Nooroopina—Very quick.
 Nooroonooroo—Be quick, hasten.
 Nowieya—There.
 Numpami—To bury or cover.
 Numpuna—Burying or covering.
 Numpathuruna—Buried, covered.
 Numpanaori—Has buried or covered.
 Numpamarow—Bury or cover it (imperative).
 Numpamulluna—Covering each other.
 Numpunawonthie—Had buried.
- Numpalauni—Will bury.
 Nurieami—To order away.
 Nuruna—Ordering away.
 Nunga—Pour.
 Nunguna—Pouring.
 Nungathuruna—Pouring out.
 Nungamarow—Pour out (imperatively).
 Nunginaori—Has poured.
 Nunginawonthie—Had poured.
 Nungalaunie—Will pour.
 Nundra—Strike, hit.
 Nundraori—Has stricken.
 Nundrathie— } Will strike.
 Nundralauni— }
 Nundramulluna—Striking each other.
 Nunka—Press.
 Nunkami—To press.
 Nunkuna—Pressing.
 Nunkathuruna—Pressing it.
 Nunkamarow—Press it (imperatively).
 Nunkamulluna—Pressing each other.
 Olakuna—Watching.
 Oodlaka—Watchguard.
 Oodlakuthuruna—Watching or guarding together.
 Ookuna—Mixing, joining.
 Ookunathuruna—Mixing or joining together.
 Ookiwuruna—Sick, retching.
 Ooldroo—Small mouth, small hole.
 Oolaulcha—Bubbles.
 Ooliekirra—New, bright, clean.
 Oolkaitcha—Betraying, a person unable to keep a secret.
 Oolkootharkuna—The elder brother's assistance asked by the younger in fighting.

VOCABULARY—*continued.*

- Oolyie—Gum.
 Oomoomurla—Better than good, superior.
 Oomoomoothoo—The best of all.
 Oona—Arms, wings.
 Oonoo—Laid.
 Oonarrie—Right-handed.
 Oonchamuna—Recognized.
 Oonchami—To recognize.
 Oonduna—Thinking.
 Oonthana—Moving the body to and fro when singing (a customary usage with the tribe).
 Ondrami—To think.
 Oondra—Think.
 Ondrathuruna—Thinking together, considering.
 Onawillpillpirruna—The arm benumbed.
 Ooroo—Often.
 Oorooooroo—Hard, tough, strong.
 Ooroocathina—Lying at full length.
 Oorthie—Branches.
 Ootamanurie—Hat, covering for the head.
 Opera—In front, ahead.
 Oothoooothoothuruna—Stretching the arms together over the head.
 Ooyamuna—Remembering.
 Ooyella—To pity, commiserate, compassionate.
 Ooyellala—Pitying.
 Para—Hair of the head.
 Parayelchyelcharoo—The hair straightened on end from the forehead.
 Parakurlie—Large head of hair.
 Paramooroo—Thickly-matted hair.
 Parana—Crossing over.
 Parabara—With force and strength.
- Parchana—All.
 Parkooloo—Three.
 Paroo—A small bony flat fish.
 Paraparawurnie—Foolish.
 Paruna—Stopping at a certain place.
 Parunaori—Has stopped.
 Parunawonthie—Had stopped.
 Parulauni—Will stop.
 Pathuna—Tired.
 Pathapathana—I am tired.
 Pathara—A box-tree.
 Patharacoorle—Young tree, sapling.
 Paulkoo—Flesh.
 Piduna—Pounding, crushing.
 Pilla—Charcoal.
 Pildrapildra—Struck by lightning.
 Pillie—Bag.
 Pilkildra—Something else.
 Pilkiela—Another.
 Pilkie—Not relating to.
 Pilliethillcha—The Aurora Australis.
 Pillillieunkuna—To flatten anything.
 Pina—Large, great.
 Pinaenna—Increasing in stature, growing.
 Pinpanaori—Has shared.
 Pinpanawonthie—Had shared.
 Pinpalauni—Will share.
 Pinpuna—Sharing.
 Pindrie—Grasshopper.
 Pindrathie—Thin as a grasshopper.
 Pinya—An armed party.
 Pinyanie—My armed party.
 Pinyalie—Our armed party.
 Pinyaloo—Of the armed party.
 Pirramundroo—Shields.
 Pirramoonkoo—A ricochet.
 Pirrakuna—Groping in any enclosed place with the hands for anything.

VOCABULARY—*continued*.

- Pirrie—Gap, groove.
 Pirraooroo—Paramour (each man has from two to six).
 Pirrundroo—The trough.
 Pitta—Stick, piece of wood.
 Pittundroo—Relating to the stick.
 Pittadinthie—A piece of wood that has been used or cut.
 Pittacopara—Roots of trees
 Pittaboobarichuna—Sandfly.
 Pittie—Fundament.
 Pittiethawa—Harping on one subject.
 Pinthie—Nickname.
 Piya—Birds.
 Piyaundro—The birds.
 Piyacooduna—Noise caused by birds settling on land or water.
 Piyawola—The nest.
 Piyawolundroo—Relating to the nest.
 Piyara—Mother-in-law.
 Poolkami—To blow.
 Poolkuna—Blowing.
 Poolkamarow—Blow (imperatively).
 Pooldroopoldroounkuna — Meal ground from seeds.
 Pooloouna—Breathing.
 Poolpauma — Mid-day meal when hunting or gathering seeds.
 Pontoo—Blunt.
 Pontoola—Blunt, an instrument not sharp.
 Pothoo—Only.
 Pothookoornoo—Only one.
 Poonthina—Taking different roads.
 Poopuna—A word of contempt. (Any person lagging behind or straggling out of a party is told poopuna, to keep his place.)
- Pooraka—Dry waterhole, claypan dried up.
 Poorina—Fallen, to fall.
 Powa—Fine seed.
 Pukuna—Exploding, bursting.
 Pukieathie—Apt to explode or burst
 Pukala—Frost.
 Pulkami—To go.
 Pulkuna—Going.
 Pulkamarow—Go (imperatively).
 Pulacoorica—Imploring, beseeching.
 Puluna—Withering, drying up of water, dying out.
 Pulunaori—Has died out.
 Pulunawonthie—Had died out.
 Pulunaunie—Will die out.
 Pulparoo—Surface.
 Pulpa—Others.
 Pulara—Women are so called when appointed to perform any special mission, such as assembling the tribes.
 Punga—A small fly, hardly discernible, but capable of inflicting a sting as painful as that of the wasp.
 Punie—No, none.
 Pundra—Cooked, not raw.
 Punkara—Level.
 Punthama—To smell.
 Punthamuna—Smelling.
 Punchietharkuna—Kneeling.
 Purdakunaori—Has brought.
 Purdakunawonthie—Had brought.
 Purdakalauni—Will bring.
 Purdakunna—Bringing, carrying.
 Purdie—Grub, caterpillar.
 Purda—Hold.
 Purduna—Holding.
 Purdamarow—Hold (imperative).

VOCABULARY—*continued*.

- Purdamulluna—Holding each other.
 Purdami—To hold.
 Purdanaorie—Has held.
 Purdawonthie—Had held.
 Purdamulluna—Holding each other.
 Purathura—Smooth, flat, a bowling green.
 Purie—Under the surface.
 Pururie—Beneath the surface, underneath.
 Purriewillpa—Sky.
 Purriewillpanie—Heavens.
 Puthina—Early.
 Thalkoo—Straight.
 Thalpacooroo—Hard of hearing.
 Thalpina—Warm, not cold.
 Thandrana—Pouring.
 Thangemana—With force.
 Thana—They, them.
 Thaniya—Those.
 Thanyoo—Dried fruit.
 Thanyoondra—The dried fruit.
 Thanpooruna—Caving in.
 Tharka—Stand.
 Tharkuna—Standing.
 Tharkami—To stand.
 Tharkiebuna—To stand anything on end.
 Tharalkoo—Ducks.
 Thatha—A crack in wood, stone, or other matter.
 Thatie—The middle.
 Thaubyoo—Rotten egg.
 Thaumpara—Pelican.
 Thikamuna—Spinning.
 Thiewie—Flowers.
 Thieacoolraroo—Saw.
 Thidnayoonkurrie—Cramp in the toes.
 Thilchaurruna—Impatient.
 Thidnara—Nephew.
 Thilpa—Tease, provoke.
 Thilpuna—Provoking.
 Thilpathurruna—Provoking each other.
 Thilluna—To bubble up, effervesce.
 Thinthami—To lose, to spill.
 Thinthana—Losing, spilling.
 Thinthinanaori—Has lost or spilled.
 Thinthanawonthie—Had lost or spilt.
 Thinthi—Lost.
 Thinkabooroo—Dawn.
 Thipie—Alive.
 Thipieoondra—Regard for life.
 Thippiirruna—To give life.
 Thirrie—Fight.
 Thirrina—Fighting.
 Thirriemullana—Fighting with each other.
 Thirkama—A song sung at the circumcision, and sacredly kept secret from the women.
 Thitti—Ticklish.
 Thokundruna—Throwing down.
 Thookami—To carry on the back.
 Thookuna—Carrying on the back.
 Thookanaori—Has carried on the back.
 Thookanawonthie—Had carried on the back.
 Thookalauni—Will carry on the back.
 Thookamarow—Carry on the back (imperatively).
 Thookamulluna—Carrying each other on the back.
 Thoola—Stranger; also, flint.
 Thooldrina—Playing.
 Thooda—Noon.
 Thoonka—Unpleasant smell, stench.
 Thoonkuruna—Stinking.
 Thoonchirruna—Sneezing.

VOCABULARY—*continued*.

Thoondakunathoorana—Sleeping on the back.	Thurakuna—Swimming.
Thoondakuna—Anything lying on its back.	Thuraka—Swim.
Thoopoo—Steam.	Thuruna—Flying.
Thooroodurana—Lighting a fire.	Tiana—Eating.
Thooroomunya—Firestick.	Tiala—Eat.
Thooroothiewillka—Sparks of fire emitted from flint or stone.	Tianaori—Has eaten.
Thooroothooroo—Very hot.	Tianawonthie—Had eaten.
Throoringie—Marrow.	Tialauni—Will eat.
Thoorpuna—Twisting string or rope.	Tiamarow—Eat (imperatively).
Thootchoo—Reptiles, insects.	Titituna—Masticating.
Thootchoondroo—Relating to reptiles or insects.	Tithatitha—Pockmark.
Thootchaworoo—A lad after circumcision.	Ukurrie—Ours.
Thoodaroo—Fog, mist.	Ulka—Spittle, saliva.
Thudaka—To vibrate, shove, or push.	Ulkundroo—Spittle.
Thudakuna—Vibrating, pulsation, beating.	Uldra—We, us.
Thula—Name.	Uldranie—Of us.
Thularabooldrina—The clouds gathering before breaking.	Ulchutchamuna—To threaten.
Thularakooduna—Raining.	Unakoo—Don't know.
Thularapolkoo—Clouds.	Unkana—Making, doing.
Thularakinie—Lightning.	Undrakoornoo—One of the flock or party.
Thuliekirra—To put the tongue out of the mouth to denote that the person who does so is only jesting.	Unpa—Tassel made from fur of rats, and worn to hide the privy parts.
Thumpuna—Walking softly on tip-toe to surprise.	Unpundroo—Tassel.
Thumpathumpuna—Walking stealthily so as not to disturb prey.	Undrawolpuna—Covered, not in view.
Thunkurina—Going over.	Ulla—Well.
Thunka—Juice.	Utta—An exclamation.
Thurdie—Thirst.	Urrapurna—Startled, sudden fright.
Thuroo—Father-in-law.	Urramurana—Gay.
Thurakami—To swim.	Urrathuriea—Attend, regard what I say.
	Urrathurruna—Paying attention.
	Urrina—Listening.
	Urraurraunkana—Breathing hard.
	Urrawordoo—Gasping.
	Urawa—Salt.
	Urraurruna—A caution to be careful of the young, to avert danger from them while out hunting or on expeditions.

VOCABULARY—*continued.*

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| <p> Urriana—To descend.
 Urriemutha—Floods.
 Urriemuthundroo—Relative to floods.
 Wadarie—Where.
 Waka—Small, not much.
 Wakawaka—Very small, mite.
 Waranie—Refusal.
 Warapa—Inform.
 Warapami—To inform.
 Warapuna—Informing.
 Warapunaori—Has informed.
 Warapunawonthie—Had informed.
 Warapalauni—Will inform.
 Wata—Don't.
 Wattawanie—Island.
 Watharaundroo—Relating to the wind.
 Waukriebuna—Breaking.
 Waukanaori—Has broken.
 Whi—What.
 Wiala—Cook.
 Wiami—To cook.
 Wiuna—Cooking.
 Wiunaori—Has cooked.
 Wiunawonthie—Had cooked.
 Wiulauni—Will cook.
 Wianie—Nonsense.
 Widlamura—Women.
 Wilapathuruna—Anything in motion at a distance, as, for instance, branches of trees.
 Wierurna—Leaving the camp for a day's hunt.
 Wieilkami—To take charge of the child when hunting.
 Wieilkcuna—Taking charge of the children when hunting.
 Wilyaroo—A ceremony.
 Willpuna—Whistling.
 Willpa—Hole.
 Willpawillpa—Full of holes. </p> | <p> Willpalooloo—White hole; also stupid.
 Wimuna—Placing under cover, putting in.
 Wima—Put in.
 Wimma—Song.
 Wimmawonkuna—Singing.
 Wimamarow—Put in (imperatively).
 Windami—To count.
 Windimuna—Counting.
 Windrie—Only.
 Wintha—When.
 Winthurie—Whence.
 Winya—Wither.
 Winyerruna—Withered.
 Wippa—Gully.
 Wippiyirrie—Gutter, watercourse.
 Wirrelyerna—Level ground.
 Wirrileama—Leading a weak person gently.
 Wirriea—Under cover.
 Wirrunaori—Has gone under cover.
 Wirrunawonthie—Had gone under cover.
 Wirralauni—Will go under cover
 Wirruna—Setting of the sun and moon.
 Wirrka—Fissures.
 Wirrkanie—Flats with many fissures, flooded.
 Wirrtie—Song.
 Wilchiena—Trembling from fear.
 Wittcha—Itch.
 Withie—Wound.
 Wittwittuna—The roaring of thunder.
 Wittawittanathurina—Continued roar of thunder without intermission.
 Wodarrie—Where.
 Wodow—What, how.
 Wodaunchoo—How many. </p> |
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VOCABULARY—*continued.*

- Wodanie—What is it like?
 Wodaroo—What do you say?
 Wokburna—Arriving.
 Wokari—Arrived.
 Wokurnaori—Has arrived.
 Wokurnawonthie—Had arrived.
 Wolpuna—To cover.
 Wolpadukuna—Covering over.
 Wolaguna—Walking leisurely.
 Wolthami—To carry.
 Wolthamaori—Has carried.
 Wolthamawonthie—Had carried.
 Wolthamalauni—Will carry.
 Wolthuna—Carrying.
 Wooloobukanathoorana—Sleeping
 on the face.
 Wooloo—Terrific pace, very swift.
 Walka—Offspring, the young of any
 animal.
 Wolthoo—Not firm, shaky, rickety.
 Wolkapurrie—Two perpendicular
 marks in red ochre on the
 stomach to distinguish
 those who have been on
 the red ochre expedition.
 Woliewoliebuna—Person who pre-
 vents a quarrel.
 Woliewoliebundroo—Relating to a
 peacemaker.
 Wompinie—In the shade, sheltered
 from the sun.
 Wonka—Sing.
 Wonkana—Singing.
 Wonkunaori—Has sung.
 Wonkunawonthie—Had sung.
 Wonkamullana—Singing together.
 Wonkulauni—Will sing.
 Wondrami—To show.
 Wondruna—Showing.
 Wondrunaori—Has shown.
 Wondrunawonthie—Had shown.
 Wondralauni—Will show.
 Wondramarow—Show (imperative).
 Wondrala—Show.
 Wondaroo—Shower, indication of
 rain; also closely-knitted
 bag.
 Wonina—Tracking.
 Woninaori—Has tracked.
 Woninawonthie—Had tracked.
 Woninalauni—Will track.
 Woninamullana—Tracking each
 other.
 Wonchami—To try, to taste.
 Wonchuna—Trying, tasting.
 Wonchathuruna—Has tried, has
 tasted.
 Wonabunyie—The small bone of
 emu's or kangaroo's leg.
 Wonthawonthaloo—Travelling.
 Wonthawirrieyinkuna—Travelling
 to a certain place.
 Wonthilcurie—Round the other side.
 Woonthatharka—A calling place.
 Wonthina—Search.
 Wonthinaori—Has searched.
 Wonthinawonthie—Had searched.
 Wonthilauni—Will search.
 Wonthithuruna—Searched in vain.
 Wopuna—Gone.
 Wopulkuna—Going.
 Wopunaori—Has gone.
 Wopunawonthie—Had gone.
 Wopulauni—Will go.
 Wopala—Are going.
 Worietha—Long way off, distant.
 Worami—To throw.
 Woruna—Throwing.
 Woranaori—Has thrown.
 Woranawonthie—Had thrown.
 Woramarow—Throw (imperatively).
 Woralauni—Will throw.
 Woratharuna—Stumbling.
 Woorookarana—Barking.

VOCABULARY—*continued.*

Worooworookuna—Rickety, shaky,
not firm.

Workoo—The other way.

Woorookathieundroo—Relating to
emus.

Worookoornoo—The reverse end.

Woraworana—To desert.

Worapami—To tell.

Worapuna—Telling.

Worapunaori—Was told.

Worapunawonthie—Had told.

Worapulauni—Will tell.

Worapathuruna—Telling together.

Wordoo—Short.

Wordoopirrapirra—Short and thick.

Wordoowanka—Very short.

Woraunchoo—Left-handed.

Woroola—Well.

Woroo—Time past.

Woroomurla—Long time past.

Woroomoothoo—Very long time
past.

Wootchoo—Long and thick.

Wotthiemookoo—The grave.

Wotthina—Building.

Wotthinaori—Has built.

Wotthinawonthie—Had built.

Wotthalauni—Will build.

Wolthila—Built.

Wowitcha—Distant relative.

Walpieunkuna—Plaiting.

Wuldragunya—Summer.

Wuldragunyaundroo—Relating to
summer.

Wulkularie—Sorry.

Wulkulienuna—Sorrow.

Wulkina—In pain.

Wulkinaori—Has suffered pain.

Wulkinawonthie—Had suffered
pain.

Wuldragunyandroo—Relating to
emus,

Wuldrulie—Warm.

Wulya—Soon.

Wulyaloo—Hereafter.

Wuldrawirrtie—Yesterday.

Wuraoong—Whom.

Wurta—The butt, the trunk, the
large end.

Wurthanow—Where is it?

Wurthuninkie—From where,
whence.

Wurdathulka—To where, whither.

Wurunguna—To be distant, to show
contempt, disowned, dis-
carded.

Wurrpuna—A cantering pace.

Wurnie—Whose.

Wurnieundroo—To whom does it
belong?

Wurriewarina—Exhausted, knocked
up.

Wurle—Who will, who did.

Wurungunalawopia—Have dis-
owned, have discarded.

Wurana—Who.

Ya—And.

Yae—Desist.

Yakulkami—To question.

Yakulmarow—To question (impera-
tively).

Yakulkuna—Questioning.

Yakulkunaori—Has questioned.

Yakulkunawonthie—Had ques-
tioned.

Yakulkunauni—Will question.

Yakulka—Question.

Yadina—Lie.

Yadinaori—Has lied.

Yadinawonthie—Had lied.

Yadinabunna—Will lie.

Yadinakaunchie—Liar for certain.

Yaniekaitcha—A bone.

VOCABULARY—*continued*.

- Yaniethurna — To place a stick through the arms across the back (native mode of lounging).
 Yandrowda — Now, at present, about this time.
 Yapa — Fear.
 Yapalie — Fright.
 Yapalieunana — Frightened.
 Yapakaunchie — Extreme fear.
 Yapaooroo — Not afraid.
 Yara — This side, nearest.
 Yarapara — That's right.
 Yarooka — Like this.
 Yarooldra — The same.
 Yatouna — Satisfy.
 Yathamullana — Quarrelling together.
 Yathami — To speak.
 Yathunaori — Has spoken.
 Yathunawonthie — Had spoken.
 Yathulauni — Will speak.
 Yathamarrow — Speak (imperatively).
 Yathala — Speak.
 Yathi — Have spoken.
 Yathuna — Speaking.
 Yaupunie — Afraid.
 Yedlakoo — Very far off, long distance.
 Yellaloo — Together.
 Yelkyelkaroo — Extreme excitement; hysterics prevailing chiefly amongst the women, and mainly caused by jealousy; once experienced, its return is frequent.
 Yegga — Native orange.
 Yenmuna — I wait your return.
 Yeppina — Burning.
 Yeppinaori — Has burned.
 Yeppinawonthie — Had burned.
 Yeppulauni — Will burn.
 Yera — The other side, farthest away.
 Yerawayerra — Away from you, absent.
 Yika — Milk.
 Yikanunthoo — To milk.
 Yikuna — Milking.
 Yikunaori — Has milked.
 Yikunawonthie — Had milked.
 Yikalauni — Will milk.
 Yikyillarie — Hysterics after excessive laughter.
 Yinkuna — Giving.
 Yinkunaori — Has given.
 Yinkunawonthie — Had given.
 Yinkulauni — Will give.
 Yinkumulluna — Giving each other.
 Yinkathurrie — Gave.
 Yinkiea — Give me.
 Yinka — Girdle.
 Yillthurala — Convalescence, recovery from sickness.
 Yinkaungoo — Of you.
 Yinkaungooondroo — Relating to you.
 Yindrami — To cry.
 Yindrana — Crying.
 Yindranaori — Has cried.
 Yindranaonthe — Had cried.
 Yindrulauni — Will cry.
 Yindramarrow — Cry (imperative).
 Yindrathuruna — Crying together.
 Yinie — You.
 Yinkathuruna — To succumb, to yield.
 Yinetha — You did it.
 Yinpa — Send.
 Yinpami — To send.
 Yinpuna — Sending.
 Yinpunaori — Has sent.
 Yinpunawonthie — Had sent.
 Yinpulauni — Will send.
 Yinpamarow — Send (imperative).

VOCABULARY—*continued*.

Yimpamulluna—Sending each other.	Yoonka—Sulky, sullen, obstinate.
Yinthina—Dozy, sleepy.	Yoonkuruna—Obstinaoy.
Yirrinya—Thin, poor.	Yoorkamuna—Roasting.
Yirrirabula—To instruct, to commission.	Yoora--Few.
Yirrirbuna — Instructed, commissioned.	Yoorala—Love.
Yirrchiea—Awake.	Yoorana—Loving.
Yirrchuna—Awakening.	Yooranaori—Has loved.
Yirrchienaori—Has awakened.	Yooranawonthie—Had loved.
Yirrchiebunawonthie—Had awakened.	Yooralauni—Will love.
Yirrchiebulauni—Will awaken.	Yoorootcha—Horns.
Yirrchiebuna—To awaken.	Yootha—Luck.
Yookardie—Smoke.	Yoothamurra—Great luck.
Yookardieoondroo — Relating to smoke.	Yoothapina—Very great luck.
Yookabitchie—Spade, any kind of scoop.	Yoothabutha—No luck.
Yoolkami—To swallow.	Yootchoo — Signifies a string put round the neck of a person leaving to barter with neighbouring tribes.
Yoolkuna—Swallowing.	Yootchoondroo—Relating to Yootchoo.
Yoolkunaori—Has swallowed.	Youdanie—About here.
Yoolkunawonthie—Had swallowed.	Younieka—About this distance.
Yoolkunanni—Will swallow.	Yowla—Breath.
Yoca—Debating.	Yowara—Language.
Yoondrathana—Across country.	Yowerayinkuna—Dictating, literally your talk.
Yoola—You two.	Yowerie—The outer fat attached to the skin.
Yoondroo—Yourself.	Yuntha—A piece of wood.
Yoondrooina—You did.	

No. 55.—VOCABULARY.

BY MR. SAMUEL GASON.

Kangaroo	-	-	chookaroo.	Hand	-	-	murra.
Opossum	-	-	pildra.	2 Blacks	-	-	kurna mundroo.
Tame dog	-	-	kintalo.	3 Blacks	-	-	kurna parkoola.
Wild dog	-	-		One	-	-	koornoo.
Emu	-	-	woroocathie.	Two	-	-	mundroo.
Black duck	-	-	chippala.	Three	-	-	parkoola.
Wood duck	-	-	koodnapina.	Four	-	-	mundroo-mun-
Pelican	-	-	thaumpara.				droo.
Laughing jackass			(none exist).	Father	-	-	apirrie.
Native companion			booralkoo.	Mother	-	-	andrie.
White cockatoo	-	-	kudrungoo.	Sister-Elder	-	-	kakoo.
Crow	-	-	kowulka.	„ Younger	-	-	athata.
Swan	-	-	kootie.	Brother-Elder	-	-	niehie.
Egg	-	-	kuppie.	„ Younger	-	-	athata.
Track of a foot	-	-	thidna.	A young man	-	-	thurrie.
Fish	-	-	paroo, &c. (each sort particular name).	An old man	-	-	pinaroo.
Lobster	-	-		An old woman	-	-	wildapina.
Crayfish	-	-	kuniekundi.	A baby	-	-	koopa.
Mosquito	-	-	koontie.	A White man	-	-	witepella.
Fly	-	-	moonchoo.	Children	-	-	koopawura.
Snake	-	-	woma, &c.	Head	-	-	mongathandra.
The Blacks	-	-	kurnawara.	Eye	-	-	milkie.
A Blackfellow	-	-	kurna.	Ear	-	-	cootchara.
A Black woman	-	-	widla.				
Nose	-	-	moodla.				

No. 55.—VOCABULARY—*continued*.

Mouth	-	- muna.	Boomerang	-	- kirra.
Teeth	-	- munathandra.	Hill	-	-
Hair of the head	-	para.	Wood	-	- thooroo.
Beard	-	- unka.	Stone	-	- murda.
Thunder	-	- thularayindrie.	Camp	-	- oora.
Grass	-	- kuntha.	Yes	-	- kow, kookoo.
Tongue	-	- thulie.	No	-	- ahi.
Stomach	-	- mundra koodna- bidie.	I	-	- althoo.
Breasts	-	- auma.	You	-	- yinie.
Thigh	-	- thara.	Bark	-	- pitchie.
Foot	-	- thidna.	Good	-	- oomoo.
Bone	-	- mookoo.	Bad	-	- mudlaunchie.
Blood	-	- koomarie.	Sweet	-	- alcooelie.
Skin	-	- dula.	Food	-	- booka.
Fat	-	- murnie.	Hungry	-	- mooalie.
Bowels	-	- koodnaundrie.	Thirsty	-	- murdiealie.
Excrement	-	- koodna.	Eat	-	- tiami.
War-spear	-	- kulthie.	Sleep	-	- mookalie.
Reed-spear	-	-	Drink	-	- thapana.
Wommera	-	-	Walk	-	- dukadukuna.
Shield	-	- pirauma.	See	-	- nieuna.
Tomahawk	-	- kundriemookoo.	Sit	-	- armuna.
Canoe	-	- pirra.	Yesterday	-	- wuldra-wirrtie.
Sun	-	- ditchie.	To-day	-	- kurrurie.
Moon	-	- pirra.	To-morrow	-	- thunkabunna.
Star	-	- ditchiethandra.	Where are the kurna wadarie?		
Light	-	- buralchie.	Blacks?		
Dark	-	- pulkara.	I don't know	-	- kooanie.
Cold	-	- kilpalie.	Plenty	-	- narpoo.
Heat	-	- wuldrulie.	Big	-	- marpoo, moola- roo, pina.
Day	-	- kurrurie.	Little	-	- waka, wauka.
Night	-	- pulkara.	Dead	-	- narrie.
Fire	-	- thooroo.	By-and-by	-	- wulya.
Water	-	- apa.	Come on	-	- kapara.
Smoke	-	- ukardie.	Milk	-	- yika.
Ground	-	- mitha.	Eaglehawk	-	- curawura.
Wind	-	- wathara.	Wild turkey	-	- kulathoora.
Rain	-	- tulara.	Wife	-	- noa.
God	-	- mooramoorra.			
Ghosts	-	-			

No. 56.—KOPPERAMANA.

BY MR. F. E. JACOBS.

Kangaroo	-	chookaroo.	Hand	-	marra.
Opossum	-	pildra.	2 Blacks	-	
Tame dog	-	puruina.	3 Blacks	-	
Wild dog	-	kentella.	One	-	kulnu.
Emu	-	worrukatti.	Two	-	mondru, poolga.
Black duck	-	maru-maru.	Three	-	paruklulu, kulnu
Wood duck	-				mondru.
Pelican	-	tampangara.	Four	-	mondru-mondru.
Laughing jackass			Father	-	ngabri.
Native companion		puralku.	Mother	-	ngandri.
White cockatoo	-	keirdrangu.	Sister-Elder	-	
Crow	-	kawolka.	„ Younger	-	
Swan	-	kurti.	Brother-Elder	-	negi.
Egg	-	kabbi.	„ Younger	-	negi (?).
Track of a foot	-	tidnamalka.	A young man	-	tarri.
Fish	-	morri.	An old man	-	pirnarru.
Lobster	-	kurnkuderri.	An old woman	-	wilda pirna.
Crayfish	-		A baby	-	kupa-wakku.
Mosquito	-	kunti.	A White man	-	
Fly	-	muncho, girmun.	Children	-	kupa.
Snake	-	tutjo.	Head	-	mangatandra.
The Blacks	-	karna.	Eye	-	milki.
A Blackfellow	-	karna.	Ear	-	talpa, kutjera
A Black woman	-	widla.			
Nose	-	mudla.			

No. 56.—KOPPERAMANA—*continued*.

Mouth - - morna.	Boomerang - -
Teeth - - mornatandra.	Hill - -
Hair of the head parra.	Wood - - pita.
Beard - - narnka.	Stone - - marda.
Thunder - - pildri-pildri.	Camp - - ngura.
Grass - - kanta.	Yes - - kow.
Tongue - - tarli.	No - - banni.
Stomach - - kunnapirdi.	I - - nganna.
Breasts - - ngammamurra.	You - - yundru, yidni.
Thigh - - tarra.	Bark - - pitji.
Foot - - tidna.	Good - - mumu.
Bone - - moko.	Bad - - madlanji.
Blood - - gummari.	Sweet - - mardu.
Skin - - darla.	Food - - boka.
Fat - - marni.	Hungry - - moualli.
Bowels - - poualara.	Thirsty - - tardielli.
Excrement - - kunna.	Eat - - tai-i-na.
War-spear - - kalti.	Sleep - - mokaturarena.
Reed-spear - -	Drink - - tabberna.
Wimmera or kuckuru.	Walk - - wapperna.
throwing-stick	See - - nai-i-na.
Shield - - pirramarra.	Sit - - nammana.
Tomahawk - - karlara.	Yesterday - - woldra-wirti.
Canoe - -	To-day - - karrari.
Sun - - ditji.	To-morrow - - tinkangulu,
Moon - - pirra, kurta.	mornatunka.
Star - - ditji-wokka.	Where are the karna worda
Light - - paredji.	Blacks? yerri?
Dark - - ngalpura.	I don't know - ngannago.
Cold - - kilpa.	Plenty - - marrapu.
Heat - - woldrapirna.	Big - - pirna.
Day - - ditji.	Little - - wokka.
Night - - tinka.	Dead - - narri.
Fire - - turo.	By-and-by - - wolya.
Water - - ngappa.	Come on - kapperou,
Smoke - - yukari, turo-	kappou.
tupu.	
Ground - - mita.	Milk - -
Wind - - wottara.	Eaglehawk - -
Rain - - tarlara.	Wild turkey - -
God - -	Wife - -
Ghosts - -	

No. 57.—STRANGWAY SPRINGS.

BY JOHN WARREN, ESQ.

Kangaroo	-	koongaroo.	Hand	-	murra.
Opossum	-		2 Blacks	-	
Tame dog	-	mudla.	3 Blacks	-	
Wild dog	-		One	-	oyoo.
Emu	-	warrewatte.	Two	-	kara-kolon.
Black duck	-		Three	-	
Wood duck	-		Four	-	kara-kolon-kara-
Pelican	-				kolon.
Laughing jackass			Father	-	
Native companion			Mother	-	
White cockatoo	-		Sister-Elder	-	
Crow	-		„ Younger	-	
Swan	-		Brother-Elder	-	
Egg	-	bapoo.	„ Younger		
Track of a foot	-	womba.	A young man	-	eawanga.
Fish	-	paroo.	An old man	-	warroo.
Lobster	-		An old woman	-	
Crayfish	-		A baby	-	koba-koba.
Mosquito	-	teepa.	A White man	-	
Fly	-		Children	-	
Snake	-	wabma.	Head	-	kardiappoo.
The Blacks	-		Eye	-	eungiaria.
A Blackfellow	-	nulla.	Ear	-	
A Black woman	-	ikkala.			
Nose	-	mootla.			

No. 57.—STRANGWAY SPRINGS—*continued.*

Mouth - - -	manga.	Boomerang - -	
Teeth - - -		Hill - - -	ardere.
Hair of the head -	yarre.	Wood - - -	
Beard - - -		Stone - - -	
Thunder - - -	myanguta.	Camp - - -	
Grass - - -		Yes - - -	akie.
Tongue - - -		No - - -	atoo, aroo.
Stomach - - -		I - - -	atoo.
Breasts - - -		You - - -	anpa.
Thigh - - -		Bark - - -	
Foot - - -	tedna.	Good - - -	oorokoo.
Bone - - -		Bad - - -	mudlanti.
Blood - - -		Sweet - - -	
Skin - - -		Food - - -	
Fat - - -		Hungry - - -	
Bowels - - -		Thirsty - - -	
Excrement - - -	koodna.	Eat - - -	
War-spear - - -		Sleep - - -	koodnulla.
Reed-spear - - -		Drink - - -	
Throwing-stick -		Walk - - -	
Shield - - -		See - - -	
Tomahawk - - -		Sit - - -	pangalu.
Canoe - - -		Yesterday - -	
Sun - - -	mooyoo.	To-day - - -	
Moon - - -	parala.	To-morrow - -	
Star - - -	kardibula.	Where are the	
Light - - -		Blacks?	
Dark - - -		I don't know -	
Cold - - -	mudle.	Plenty - - -	naaka.
Heat - - -		Big - - -	burra.
Day - - -		Little - - -	
Night - - -	wanga.	Dead - - -	nurandu.
Fire - - -		By-and-by - -	
Water - - -	koota.	Come on - - -	
Smoke - - -		Milk - - -	
Ground - - -		Eaglehawk - -	
Wind - - -	wombara.	Wild turkey -	
Rain - - -	elinga.	Wife - - -	
God - - -			
Ghosts - - -			

No. 57.—STRANGWAY SPRINGS.—ADDITIONAL WORDS.

Asleep . . .	undurata.	Lake - . . .	ekala.
Arm . . .	bamboorie.	Lightning . . .	inendi.
Claypan water . . .	wereka.	Midday . . .	warridanga.
Creek . . .	karla.	A lunar month; lit.: one moon	} karalongayoo.
Cloud . . .	upella.		
Dawn . . .	wongonbra.	Salt . . .	moolire.
Face . . .	mana.	Spring water . . .	narrawa.
Fruit of pig's face	peuda.	Sandhill . . .	moodloo.
Give (me) water . . .	koota narriqunda	Stony plain . . .	toodlere.
Good-bye . . .	era.	Young woman . . .	adluka.
Girl . . .	angara.	Where? . . .	wetera, inka?
Gum-tree . . .	apea.	Boy . . .	kootere.
Green . . .	mara.	Nonsense . . .	padne!
Go away . . .	yookanara.	Rat . . .	myara.
Horse . . .	nanto.		

No. 58.—UMBERTANA.

BY N. E. PHILLIPSON, Esq.

THE following vocabulary and facts connected with the Umbertana tribe I received from Mr. N. E. Phillipson, who sent them to me at the request of Sir Thomas Elder.

In the Umbertana tribe the boys are circumcised at from thirteen to fifteen years of age, after which they are called *Bernippa*. A few months later they undergo the *terrible rite*, when they are styled *Kobba*. Later on they are scarred on the chest, and have the muscle of the left arm tightly bound up with a cord made of human hair, when they are called *Wilyeroo*. We have seen that this custom prevails on the De Grey River.

Women, when given in marriage, are merely sent by their father or brother to the camp of the husband elect.

The food of the tribe consists principally of kangaroo, emu, wallaby, grubs of the gum-tree, snakes, and opossums;

also of the seeds of the silver-wattle and of bower-grass, which are crushed between stones and made into flour.

Few tribes seem to subject their young men to so many barbarities as the Umbertana.

No. 58.—UMBERTANA.—ADDITIONAL WORDS.

Uncle -	- ummerna.	Younger son	- warreya.
Aunt -	- wadnee nammee (little mother— see Kortabina vocabulary).	Elder daughter	- arranye.
		Younger daughter	warreeka.
		Demon	- yubaldoo-baldoo.
		Venus -	- wertacordlee.
Cousin	- bapapa.	Club	- mokooko.
Elder son	- biddeya.	Two-handed club	mongoree.

NAMES OF MEN.

Andalda.	Murrawalda (broken
Aldaberry.	hand).
Notilda.	Eednando.

NAMES OF A FAMILY.

Notilda (the father).	Wonoka * (a daughter).
Wilpunda (the mother).	Morruya (a son).
Yalduktinda (a son).	

* Name of a place.

No. 58.—UMBERTANA.

Kangaroo	-	-	oordloo.	Hand	-	-	murra.
Opossum	-	-	bilda.	2 Blacks	-	-	arlpillina eura
Tame dog	-	-	wilka.	3 Blacks	-	-	woolparinna eura
Wild dog	-	-	kintala.	One	-	-	oomarta.
Emu	-	-	warrache, waroo- katee.	Two	-	-	arlpillina.
Black duck	-	-	barndoo.	Three	-	-	woolparinna.
Wood duck	-	-		Four	-	-	oobmomurra.
Pelican	-	-		Father	-	-	bapee.
Laughing jackass				Mother	-	-	nammee.
Native companion				Sister-Elder	-	-	yacka.
White cockatoo	-	-	warrandoo.	„ Younger	-	-	
Crow	-	-	wolko, korowolko.	Brother-Elder	-	-	nonga.
Swan	-	-	oortee.	„ Younger	-	-	
Egg	-	-	kuppee.	A young man	-	-	yungarree.
Track of a foot	-	-	wertaappa.	An old man	-	-	boolka.
Fish	-	-	paroo.	An old woman	-	-	billcoota.
Lobster	-	-		A baby	-	-	eedlapa.
Crayfish	-	-		A White man	-	-	oodnya.
Mosquito	-	-	oondée, coontee.	Children	-	-	yackarty.
Fly	-	-	yappoo, muncho.	Head	-	-	babertla, ockerty.
Snake	-	-	wabna.	Eye	-	-	meena.
The Blacks	-	-	aura.	Ear	-	-	uree.
A Blackfellow	-	-	kurna, eura.				
A Black woman	-	-	artoo.				
Nose	-	-	moodla.				

No. 58.—UMBERTANA—continued.

Mouth -	- yalla.	Boomerang -	- waldna.
Teeth -	- eera.	Hill -	-
Hair of the head -	aackerly.	Wood -	- nutchoo.
Beard -	- nernga.	Stone -	- aydnia.
Thunder -	- erndoo.	Camp -	- arngoo.
Grass -	- yuta.	Yes -	- nagoo.
Tongue -	- yarlee.	No -	- merdla.
Stomach -	- werla.	I -	- ngyee.
Breasts -	- namma.	You -	- neena.
Thigh -	- moorta.	Bark -	- beetetee.
Foot -	- edna.	Good -	- warndoo.
Bone -	- werlpo.	Bad -	- beednee.
Blood -	- aartee.	Sweet -	- arngaweeta
Skin -	- weeyee.	Food -	- maiyee.
Fat -	- mernee.	Hungry -	- eenberninda.
Bowels -	- merndakka.	Thirsty -	- yambekoo.
Excrement -	- koodna.	Eat -	- nalquiatoo.
War-spear -	- winda.	Sleep -	- meya wandie.
Reed-spear -	-	Drink -	- yalpartoo.
Throwing-stick -	weeanderloo.	Walk -	- mokaiye.
Shield -	- teeparra.	See -	- nakoandanna.
Tomahawk -	-	Sit -	- eikiyee.
Canoe -	-	Yesterday -	- dalungya.
Sun -	- eundoo.	To-day -	- yaatta.
Moon -	- pearra.	To-morrow -	- wiltaardla.
Star -	- boordlee.	Where are the	weeya idla eura?
Light -	- bichie.	Blacks ?	
Dark -	- wheelcha.	I don't know	- ne weeya.
Cold -	- artakoo.	Plenty -	- weenerdla.
Heat -	- werdla.	Big -	- mannawerta.
Day -	- yatta.	Little -	- biednappa.
Night -	- wheelcha.	Dead -	- baadlookoo.
Fire -	- erdla.	By-and-by -	- arry.
Water -	- owie.	Come on -	- abbeeya.
Smoke -	- oorndo.	Milk -	-
Ground -	- yerta.	Eaglehawk -	-
Wind -	- waree.	Wild turkey	-
Rain -	- owie.	Wife -	-
God -	-		
Ghosts -	- moordoodnoo.		

No. 59.—TURA OR EURA TRIBE, MOUNT SERLE.

BY CHARLES WILLS, Esq.

Kangaroo -	- oodloo.	Hand -	- murra.
Opossum	- bilta.	2 Blacks -	- eura idtpillina.
Tame dog -	- wilka.	3 Blacks -	- eura oolpracca.
Wild dog -	-	One -	- obmooto.
Emu -	- warrachie.	Two -	- idtpillina.
Black duck -	- murrara.	Three -	- oolpracca.
Wood duck	- barndo.	Four -	- yandymurra.
Pelican -	-	Father -	- pappy.
Laughing jackass		Mother -	- namica.
Native companion		Sister-Elder -	- yacka.
White cockatoo -	- weurando.	„ Younger -	-
Crow -	- walkala.	Brother-Elder -	- woongna.
Swan -	-	„ Younger	
Egg -	- pepe.	A young man -	-
Track of a foot -	- yappa.	An old man -	- bulkamero.
Fish -	-	An old woman -	- bincuta.
Lobster -	-	A baby -	- edlappa.
Crayfish -	-	A White man -	- oogtna.
Mosquito -	- oonte.	Children -	- yackarty munga.
Fly -	-	Head -	- buppartloo.
Snake -	- wobna.	Eye -	- mina.
The Blacks -	- eura.	Ear -	- eure.
A Blackfellow -	- eura.		
A Black woman -	- artunia.		
Nose -	- moodla.		

No. 59.—TURA OR EURA TRIBE, MOUNT SERLE—*continued.*

Mouth	-	-	yikya.	Boomerang	-	-
Teeth	-	-	eara.	Hill	-	-
Hair of the head	-	buppartloo-	watche.	Wood	-	- wittie.
Beard	-	-	arnka.	Stone	-	- adgna.
Thunder	-	-	ando.	Camp	-	- arngo.
Grass	-	-	uta.	Yes	-	- nucko.
Tongue	-	-	yerlee.	No	-	- murdla.
Stomach	-	-	wuurla.	I	-	- ni.
Breasts	-	-	numma.	You	-	- ninna.
Thigh	-	-	moota.	Bark	-	- bidthati.
Foot	-	-	edna.	Good	-	- warndo.
Bone	-	-	walpo.	Bad	-	- bedenacka.
Blood	-	-	artee.	Sweet	-	- angowitha.
Skin	-	-	pea-ee.	Food	-	- miei.
Fat	-	-	mernee.	Hungry	-	- arnbunda.
Bowels	-	-	merndacca.	Thirsty	-	- owiemooroo.
Excrement	-	-	oodna.	Eat	-	- nalconda.
War-spear	-	-	wurlata.	Sleep	-	- meer.
Reed-spear	-	-		Drink	-	- yappanda.
Wommera	-	-	woonrara.	Walk	-	- ookanda.
Shield	-	-	peepara.	See	-	- mikanda.
Tomahawk	-	-		Sit	-	- ekinda.
Canoe	-	-		Yesterday	-	- alanga.
Sun	-	-	undoo.	To-day	-	- yethaundoo.
Moon	-	-	bera.	To-morrow	-	- wiljharadla.
Star	-	-	boodla.	Where are the	wereadla eura?	
Light	-	-	mopanninga.	Blacks?		
Dark	-	-	wilcha.	I don't know	-	utana.
Cold	-	-	hottanda.	Plenty	-	- naruta.
Heat	-	-	walta.	Big	-	- narraka.
Day	-	-	undoo.	Little	-	- bidenappa.
Night	-	-	wilja.	Dead	-	- eudaltha.
Fire	-	-	ardla.	By-and-by	-	- aratche.
Water	-	-	owie.	Come on	-	- abbaunin.
Smoke	-	-	ardlaeppo.	Milk	-	-
Ground	-	-	yearta.	Eaglehawk	-	-
Wind	-	-	waddee.	Wild turkey	-	-
Rain	-	-	owie.	Wife	-	-
God	-	-				
Ghosts	-	-				

No. 60.—BELTANA.

BY MR. J. W. KINGSMILL AND MR. S. GASON.

I HAVE received vocabularies of the languages of two tribes which dwell in the Beltana country. The first was forwarded to me by Mr. J. W. Kingsmill, under the direction of Sir Thomas Elder; the second by Mr. Samuel Gason, who writes of the Unyamootha tribe, and it will be noticed that the two have many words in common, or but slightly differing. Indeed, had it not been that they disagree in their equivalents of *a Blackfellow* and their *negative adverbs* (two words which must never be overlooked when considering the relationships of our tribes), it might almost have been argued that their differences were those of spelling, supplemented by a few mistakes. Mr. Kingsmill, who tells me that the language of which he has sent me a specimen is called *Kooyiannie*, says:—"The extent of country inhabited by the Kooyiannie Blacks is about 100 miles long by 50 wide, Beltana being situated in the south-eastern portion of it. The names of the neighbouring tribes are Koonarie on the north, a much more numerous tribe than this; the Burngala, on the south, now nearly extinct; the Keidnamutha on the east, a fierce and warlike tribe; and the Koocatho on the west, of which very little is known. The Kooyiannie, or Beltana Blacks, number now about 50."

Mr. Kingsmill also gives the following additional words, using *kn* for the common *ng*, to express the nasal sound:—

Uncle	-	-	-	knamurna.
Aunt	-	-	-	knowoora.
Cousin	-	-	-	wincha.
Eldest son	-	-	-	berdiana.
Other sons	-	-	-	moonia.
Eldest daughter	-	-	-	moonaka.
Other daughters	-	-	-	kooranya.

The tribe concerning which Mr. Gason writes is called *Unyamootha*, possibly the *Keidnamutha* of Mr. Kingsmill. The country of this tribe, Mr. Gason says, was first occupied by the Whites in 1857; that the tribe, which numbered about 150 souls when my informant went to live at Beltana in 1865, is now (1883) reduced to 50 persons, consumption and drunkenness being the cause of the decrease. For clothes, this tribe had rugs of wallaby skins, and for ornaments feathers worn in the hair and necklaces made of the stems of grass, cut into short lengths and threaded. Besides clubs, and spears which were always thrown by hand, they had also the boomerang. To end the moans of relatives who were dying, they used when the Whites first arrived amongst them to kill them, the fat and choice portions of the flesh being cooked and eaten. Polygamy still prevails, and marriages both within and without the tribe. Females become wives at fourteen. Formerly the first-born child used to be destroyed. The neck, chest, and arms are scarified in the usual way, and circumcision prevails. This tribe call the young men *Willyaroo*, as amongst the Umber-tana tribe. Mr. Gason says that the tribes which bound the *Unyamootha* are the *Wipie* to the south, the *Yaldikowera* to the north, and the *Yarrikuna* to the east. Running sores are sucked by the *Minarie*, or doctor, and then bound up with hot earth or ashes.

No. 60.—VOCABULARY OF THE KOOYIANNIE LANGUAGE.

BY MR. J. W. KINGSMILL.

Kangaroo	-	yarnda.	Hand	-	murra.
Opossum		bilda.	2 Blacks	-	mundru thura.
Tame dog	-	wilker.	3 Blacks	-	culpara thura.
Wild dog	-	wilker.	One	-	coobmana.
Emu	-	worrachie.	Two	-	mundru.
Black duck	-	mingalla.	Three	-	culpara.
Wood duck	-	yangacaroota-	Four	-	mundru-mundru.
		poone.	Father	-	papie.
Pelican	-	thampara.	Mother	-	comie, knumie.
Laughing jackass	(none).		Sister-Elder	-	
Native companion	(none).		„ Younger	-	yacka.
White cockatoo	-	warranthoo.	Brother-Elder	-	
Crow	-	waucurla.	„ Younger	-	oonga.
Swan	-	cootie.	A young man	-	miroo.
Egg	-	peipe.	An old man	-	yowery.
Track of a foot	-	thidna.	An old woman	-	pinaroo.
Fish	-	(none in the dis-	A baby	-	thethree-marca-
		trict).			gie.
Lobster	-		A White man	-	coodnoo.
Crayfish	-		Children	-	urdlana.
Mosquito	-	coolie-coolie.	Head	-	baperdelie, mie-
Fly	-	thumpara.			roo.
Snake	-	wobma, win-	Eye	-	mena.
		cherta.	Ear	-	euri.
The Blacks	-	thura.			
A Blackfellow	-	thura.			
A Black woman	-	kurdrie.			
Nose	-	mudla.			

No. 60.—KOOYIANNIE—continued.

Mouth - - thea.	Boomerang - - (none).
Teeth - - era.	Hill - - -
Hair of the head - awatchie.	Wood - - - curdla.
Beard - - urnga.	Stone - - - keidna.
Thunder - - carndoo.	Camp - - - carnacoo.
Grass - - thuthara.	Yes - - - kow.
Tongue - - tharlie.	No - - - murdlo.
Stomach - - curlpa.	I - - - kni.
Breasts - - knana	You - - - neina.
Thigh - - canthie.	Bark - - - coorkie-leinga.
Foot - - thidna.	Good - - - mirneitha.
Bone - - warlpoo.	Bad - - - munga.
Blood - - currimohie.	Sweet - - - kurnyanienya.
Skin - - pie.	Food - - - mie.
Fat - - murnee.	Hungry - - - karnbaninya.
Bowels - - nampie.	Thirsty - - - thareninya.
Excrement - - coodna.	Eat - - - wealcooninya.
War-spear - - wardlata.	Sleep - - - miya.
Reed-spear - - kidchie.	Drink - - - thapunga cowie.
Wommera - - -	Walk - - - oocunga.
Shield - - muala, waroo.	See - - - naccoo-coo.
Tomahawk - - bome, yackoo.	Sit - - - ecacoo.
Canoe - - (none).	Yesterday - - - waldarlaca.
Sun - - thurndoo.	To-day - - yeth.
Moon - - pera.	To-morrow - - wilcha-wilca.
Star - - purdlie.	Where are the wadna thura?
Light - - peitchie.	Blacks?
Dark - - wiltcha.	I don't know - - murdla.
Cold - - malu.	Plenty - - knurlana.
Heat - - knurmarra.	Big - - knurla.
Day - - peitchie.	Little - - wane-wane.
Night - - wiltcha.	Dead - - pardluna.
Fire - - curdla.	By-and-by - - carie.
Water - - cowie.	Come on - - cowiea, abbia.
Smoke - - thoopoo.	Milk - - -
Ground - - yarra.	Eaglehawk - -
Wind - - warrie.	Wild turkey - -
Rain - - cowie.	Wife - - -
God - - acheroo (maker).	
Ghosts - - coochie.	

No. 60.—UNYAMOOTHA TRIBE.

By MR. S. GASON.

Kangaroo	-	-	ooloo.	Hand	-	-	murra.
Opossum	-	-	bilda.	2 Blacks	-	-	yierlina yoorra.
Tame dog	-	-	wilka.	3 Blacks	-	-	oolpurina yoorra.
Wild dog	-	-	wilka.	One	-	-	oomerta.
Emu	-	-	warretchie.	Two	-	-	yierlina.
Black duck	-	-	marara.	Three	-	-	oolpurina.
Wood duck	-	-	(none).	Four	-	-	yandiemurra.
Pelican	-	-	(none).	Father	-	-	papie.
Laughing jackass	-	-	(none).	Mother	-	-	amie.
Native companion	-	-	(none).	Sister-Elder	-	-	anyinie.
White cockatoo	-	-	(none).	„ Younger	-	-	papa.
Crow	-	-	wawkala.	Brother-Elder	-	-	oowellie.
Swan	-	-	(none).	„ Younger	-	-	noonga.
Egg	-	-	pie-pie.	A young man	-	-	yangarie.
Track of a foot	-	-	idna.	An old man	-	-	poolka.
Fish	-	-	(none).	An old woman	-	-	yowirrie.
Lobster	-	-	(none).	A baby	-	-	idlapa.
Crayfish	-	-	(none).	A White man	-	-	oonyoo.
Mosquito	-	-	oolilie.	Children	-	-	arraurda.
Fly	-	-	yapoo.	Head	-	-	paparla.
Snake	-	-	woma.	Eye	-	-	minna.
The Blacks	-	-	yooroonguna.	Ear	-	-	yoorie.
A Blackfellow	-	-	yoorra.				
A Black woman	-	-	yooratoo.				
Nose	-	-	moodla.				

No. 60.—UNYAMOOTHA TRIBE—*continued.*

Mouth - -	- yiya.	Boomerang - -	- wanna.
Teeth - -	- iera.	Hill - -	- yoocurrie.
Hair of the head -	papalawotchie.	Wood - -	- urla.
Beard - -	- unka.	Stone - -	- udringa (?)
Thunder - -	- oondoo.	Camp - -	- unkoo.
Grass - -	- yoothera.	Yes - -	- na.
Tongue - -	- yarlie.	No - -	- ootuna.
Stomach - -	- alpa.	I - -	- iyie.
Breasts - -	- ookooroo.	You - -	- nina.
Thigh - -	- moota.	Bark - -	- pithadie.
Foot - -	- yedna.	Good - -	- munieurra.
Bone - -	- walpoo.	Bad - -	- nunga.
Blood - -	- urtie.	Sweet - -	- arngaminda.
Skin - -	- bie.	Food - -	- naigie.
Fat - -	- murnie.	Hungry - -	- unpaninda.
Bowels - -	- mundaca.	Thirsty - -	- yanpiltie.
Excrement - -	- oodna.	Eat - -	- alkooda.
War-spear - -	- winda.	Sleep - -	- milwonito.
Reed-spear - -	-	Drink - -	- yapandaloo.
Wommera - -	- (none).	Walk - -	- ookundowa.
Shield - -	- thippira.	See - -	- nockundaloo.
Tomahawk - -	- adgna.	Sit - -	- ikundowa.
Canoe - -	- (none).	Yesterday - -	- alanya.
Sun - -	- yoondoo.	To-day - -	- yatha.
Moon - -	- birra.	To-morrow - -	- oopinga.
Star - -	- booralie.	Where are the	yoora wona?
Light - -	- nilkerie.	Blacks?	
Dark - -	- wildga.	I don't know	- wungayindie.
Cold - -	- altanda.	Plenty - -	-
Heat - -	- wolda.	Big - -	- orlaca.
Day - -	- batchoo.	Little - -	- pinapa.
Night - -	- wildga.	Dead - -	- yinda.
Fire - -	- urla.	By-and-by - -	- arrel.
Water - -	- owie.	Come on - -	- obieyar.
Smoke - -	- yoopoo.	Milk - -	- ama.
Ground - -	- yerta.	Eaglehawk - -	- wildoo.
Wind - -	- warrie.	Wild turkey - -	- wala.
Rain - -	- owie.	Wife - -	- artunoo.
God - -	- winma.		
Ghost - -	- winida.		

No. 61.—WONOKA.

BY W. M. GREEN, Esq.

THE following vocabulary was forwarded to me by Mr. W. M. Green, who informs me that the language of which it is a specimen is that of the Arkaba-tura tribe, whose country is about 70 miles north of Port Augusta. These people relate that they sprung from a number of individuals whose crimes had made them outcasts from their several tribes; that they met at various times at the waters, and agreed to cast in their lots together. Other hill tribes in this locality are said to have originated in the same way. It will be noticed, on comparing the first column of the vocabularies belonging to the tribes in this portion of the continent, that they present few differences, but that several are met with if we turn to the translations of *young man*, *old man*, *old woman*, *baby*, &c. Another term which differs occasionally in these dialects is *woman*.

No. 61.—WONOKA.

Kangaroo -	- koodla.	Hand -	- mura.
Opossum -	- peelda.	2 Blacks -	- alpilya tura.
Tame dog -	- wilka.	3 Blacks -	- oolparrie tura.
Wild dog -	-	One -	- oobmana.
Emu -	- warrachie.	Two -	- alpilya.
Black duck -	- ngoorrir.	Three -	- oolparrie.
Wood duck -	- burndoo.	Four -	- alpilya-alpilya.
Pelican -	-	Father -	- papie.
Laughing jackass		Mother -	- ngummie.
Native companion		Sister-Elder -	- yacka.
White cockatoo -	- woolaki.	„ Younger -	- yacka.
Crow -	- worcala.	Brother-Elder -	- ngemga.
Swan -	- cootee.	„ Younger -	- ngemga.
Egg -	- peepee.	A young man -	- ngumgarrie.
Track of a foot -	- erdna mulka.	An old man -	- poolka.
Fish -	- kooyea.	An old woman -	- ngumbatcha.
Lobster -	-	A baby -	- yackardie:
Crayfish -	-	A White man -	-
Mosquito -	- gooleyrr.	Children -	-
Fly -	-	Head -	- akartee.
Snake -	- wobna.	Eye -	- mena.
The Blacks -	- tura.	Ear -	- urie.
A Blackfellow -	- tura.		
A Black woman -	- artoo.		
Nose -	- moodla or mudla.		

No. 61.—WONOKA—*continued.*

Mouth	-	-	ye-i-ya.	Boomerang	-	-
Teeth	-	-	eera.	Hill	-	-
Hair of the head	-	-	parpardla wichie.	Wood	-	-
Beard	-	-	ngooraka.	Stone	-	-
Thunder	-	-	karndoo, eurn- doo.	Camp	-	-
Grass	-	-	mooroo.	Yes	-	-
Tongue	-	-	yerlie.	No	-	-
Stomach	-	-	pombee.	I	-	-
Breasts	-	-	ngamma.	You	-	-
Thigh	-	-	anti.	Bark	-	-
Foot	-	-	eedna.	Good	-	-
Bone	-	-	walpo.	Bad	-	-
Blood	-	-	kooroo.	Sweet	-	-
Skin	-	-	peyee.	Food	-	-
Fat	-	-	murne.	Hungry	-	-
Bowels	-	-	ngumbie.	Thirsty	-	-
Excrement	-	-	koodna.	Eat	-	-
War-spear	-	-	weenda.	Sleep	-	-
Reed-spear	-	-	wadne.	Drink	-	-
Wommera	-	-	oomera.	Walk	-	-
Shield	-	-	eparoo.	See	-	-
Tomahawk	-	-		Sit	-	-
Canoe	-	-		Yesterday	-	-
Sun	-	-	yerndoo.	To-day	-	-
Moon	-	-	peera.	To-morrow	-	-
Star	-	-	poordla.	Where are the wanunga tura ? Blacks ?		
Light	-	-	peerka.	I don't know	-	-
Dark	-	-	weelja.	Plenty	-	-
Cold	-	-	manja.	Big	-	-
Heat	-	-	warlda.	Little	-	-
Day	-	-		Dead	-	-
Night	-	-	weelja.	By-and-by	-	-
Fire	-	-	erdla.	Come on	-	-
Water	-	-	owir.	Milk	-	-
Smoke	-	-	booyoo.	Eaglehawk	-	-
Ground	-	-	yardda.	Wild turkey	-	-
Wind	-	-	warrie.	Wife	-	-
Rain	-	-	waparra.			
God	-	-				
Ghosts	-	-				

No. 62.—EASTERN SHORE OF LAKE TORRENS.

By W. M. GREEN, Esq.

THE following vocabulary, which differs but little from the last, was sent to me by Mr. W. M. Green, who informs me that the Kortabina tribe dwells on the eastern shore of Lake Torrens. In it, *mother*, *breasts*, and *milk* are all expressed by the single term *ngummie*. Mr. Green gives me the following additional words:—

Teal - - -	marrar.	Sandhill - -	poomba.
Diver - - -	weeopa.	Green - - -	kadleka.
Curlew - - -	weeloo.	White - - -	yarldoo.
Rock-wallaby -	karndo.	Red - - -	yalthuchie.
Kangaroo-rat -	oolka, boorachie.	Black - - -	peimba or blow- arn.
Frog - - -	ngerna.	Trousers - -	cundeepeetha.
Blowfly - - -	yappo.	Evil night spirit -	wangabbie.
Lame - - -	teedna-currica.	Demon - - -	marrownya.
Blind - - -	mena-mela.	Southern Cross -	mamburdi.
Morning star -	wildoo kyleela = eagles two.	Jupiter - - -	boordlaketha.
Frost - - -	buckala.	Uncle - - -	ngoomarnoo.
Young - - -	buppa.	Aunt - - -	ngapperla.
A gentle wind -	warree buppa = wind young.	Cousin - - -	mangurti.
A dust storm -	poota.	Boy of about	boldo.
Lightning - -	wirra-wirra.	three years old	
Crooked - - -	wirra-wirra.	Boy of about six	yackerty.
Rainbow - - -	ooranye.	years old	
Clouds - - -	marpenya.	Female infant -	kirtigny.
Cloudless - -	keeree.	Girl of six years -	ummeta.

Besides individual names and appellations which depend on age, parents in this tribe distinguish their children as follows:—

1st son	-	- warrea.	Pine-tree	-	- peimba.
2nd „	-	- moonea.	Large sort of pig's	cullimillinoo.	
3rd „	-	- beerea.	face		
4th „	-	- ngarlia.	Where (are you) want	ngook-	
5th „	-	- melia.	going?	anya?	
1st daughter	-	- moonarca.	Be gone	-	- ngookaka.
2nd „	-	- warngootoo.	Go that way	-	ngooka warra.
3rd „	-	- warreka.	Go back again	-	berratokaka.
4th „	-	- kerranye.	Is there (any) water	Kowie yeringa	
5th „	-	- murooka.	in the country?	wandinga?	

No. 62.—EASTERN SHORE OF LAKE TORRENS.

By W. M. GREEN, Esq.

Kangaroo - - koodla.	Hand - - -
Opossum - - peedla.	2 Blacks - - kylpela tura.
Tame dog - - wilka.	3 Blacks - - coolpara tura.
Wild dog - -	One - - - koopmana.
Emu - - - warrachie.	Two - - - kylepela.
Black duck - - tanthunnie.	Three - - - koolparoo.
Wood duck - - moondon-ngarie.	Four - - - merndoona-mern-
Pelican - - weedley.	doona.
Laughing jackass	Father - - pappil.
Native companion	Mother - - ngummie.
White cockatoo - younganna.	Sister-Elder -
Crow - - - woocalla.	„ Younger
Swan - - - cootee.	Brother-Elder -
Egg - - -	„ Younger
Track of a foot -	A young man - meroo.
Fish - - -	An old man - poolka.
Lobster - - -	An old woman - yowrie.
Crayfish - - -	A baby - - markutck.
Mosquito - - gooley-gooley.	A White man - goodenue.
Fly - - - buppa.	Children - - ngarlanna.
Snake - - -	Head - - - karkata-pepa.
The Blacks - - tura.	Eye - - - mena.
A Blackfellow - tura.	Ear - - - urie.
A Black woman - carroo.	
Nose - - - mootla.	

No. 62.—EASTERN SHORE OF LAKE TORRENS—*continued.*

Mouth	-	-	thied.
Teeth	-	-	eera.
Hair of the head			parpardla wiichie.
Beard	-	-	ngernka.
Thunder	-	-	karndoo.
Grass	-	-	
Tongue	-	-	yarlie.
Stomach	-	-	pombey.
Breasts	-	-	ngummie.
Thigh	-	-	kundee, walpo.
Foot	-	-	teedna.
Bone	-	-	warlpoo.
Blood	-	-	certingey.
Skin	-	-	pee, peltha.
Fat	-	-	murnee.
Bowels	-	-	ngumbie.
Excrement	-	-	koodna.
War-spear	-	-	weenda.
Reed-spear	-	-	
Throwing-stick	-	-	meetla.
Shield	-	-	moodlawaroo.
Tomahawk	-	-	boomeroo.
Canoe	-	-	
Sun	-	-	tintoo.
Moon	-	-	peera.
Star	-	-	poordley.
Light	-	-	perka.
Dark	-	-	weelja.
Cold	-	-	beeree.
Heat	-	-	wardla.
Day	-	-	bichu.
Night	-	-	weelja.
Fire	-	-	erdla.
Water	-	-	kowi.
Smoke	-	-	booyoo.
Ground	-	-	yardarra.
Wind	-	-	warrie.
Rain	-	-	kowi.
God	-	-	
Ghosts	-	-	unga matha(?)

Boomerang	-	-	wadna.
Hill	-	-	
Wood	-	-	kudli.
Stone	-	-	kudyna, undya.
Camp	-	-	kerngoo.
Yes	-	-	kowoona.
No	-	-	murdla.
I	-	-	ngie.
You	-	-	neena.
Bark	-	-	coolara.
Good	-	-	merneta.
Bad	-	-	
Sweet	-	-	merneta.
Food	-	-	mie.
Hungry	-	-	kernba.
Thirsty	-	-	therrie.
Eat	-	-	arlgoonda.
Sleep	-	-	wandeta.
Drink	-	-	thuppanda.
Walk	-	-	ngookunda.
See	-	-	mena.
Sit	-	-	teekunda.
Yesterday	-	-	weeljara.
To-day	-	-	yerta.
To-morrow	-	-	weelja-weelja.
Where are the wantha tura?			
Blacks?			
I don't know	-	-	whyu.
Plenty	-	-	ngarlana.
Big	-	-	manawarta.
Little	-	-	wundey.
Dead	-	-	pardlunda.
By-and-by	-	-	corrie.
Come on	-	-	kow-ii-e.
Milk	-	-	ngummie.
Eaglehawk	-	-	wildoo.
Wild turkey	-	-	wirdla.
Wife	-	-	

No. 63.—GAWLER RANGE.

BY MR. A. D. SAWERS.

Kangaroo -	- kurdloo.	Hand -	- murra.
Opossum -	- pilla or pillpa	2 Blacks -	- kilbelly ura
Tame dog -	- wilka.	3 Blacks -	- koolberri ura.
Wild dog -	- coortnini.	One -	- goo-o-mana.
Emu -	- warradi.	Two -	- kilbelly.
Black duck -	- maurra.	Three -	- koolberri.
Wood duck -	-	Four -	- nulla.
Pelican -	-	Father -	- papi.
Laughing jackass		Mother -	- ngami.
Native companion		Sister-Elder -	- yakka.
White cockatoo	yomgona.	„ Younger -	
Crow -	- wongara.	Brother-Elder -	- yunga.
Swan -	- kooti.	„ Younger	
Egg -	- peppi.	A young man	- ooltapa.
Track of a foot	- tidni moonga.	An old man	- meatta.
Fish -	- kooya.	An old woman	- oodlalli.
Lobster -	-	A baby -	- poolyoo.
Crayfish -	-	A White man	-
Mosquito -	-	Children -	- kycherri.
Fly -	- yoombara, kud-lugi.	Head -	- kaka.
Snake -	- wapma.	Eye -	- meena.
The Blacks -	- ura.	Ear -	- euri, uri, or yoori.
A Blackfellow	- ura.		
A Black woman	- balara.		
Nese -	- moodla.		

No. 63.—GAWLER RANGE—*continued.*

Mouth - - ya.	Boomerang - -
Teeth - - ieera.	Hill - - -
Hair of the head - koolda.	Wood - - - wurndoo.
Beard - - urnka.	Stone - - - kytmya.
Thunder - - koorunna, wongutta.	Camp - - - kurngoo.
Grass - - kurra, buree.	Yes - - - uh-uh.
Tongue - - yalli.	No - - - mukka.
Stomach - - wurrna.	I - - - ngiee.
Breasts - - numma.	You - - - ngina.
Thigh - - weeta.	Bark - - - patta.
Foot - - tidni.	Good - - - munjeri.
Bone - - wallpoo.	Bad - - - nunko.
Blood - - kurrinji.	Sweet - - - ithleta.
Skin - - pee.	Food - - - mii.
Fat - - munni.	Hungry - - kurnpa.
Bowels - - bambi.	Thirsty - - kow-yanbitti.
Excrement - - kurrta.	Eat - - - kurnba.
War-spear - - kaia.	Sleep - - - mia.
Reed-spear - -	Drink - - - kowyappa.
Wommera - - midla.	Walk - - - ookita.
Shield - - yalkoota.	See - - - nakoota.
Tomahawk - - kundi.	Sit - - - chikatta.
Canoe - - yoota.	Yesterday - - wilcherra.
Sun - - uno.	To day - -
Moon - - biara.	To-morrow - - muldarroo.
Star - - boordli.	Where are the witha kootyoo Blacks? ura?
Light - - wullara.	I don't know - yakootloo.
Dark - - muliti.	Plenty - - minna.
Cold - - pialla.	Big - - minundoo.
Heat - - pooliji.	Little - - boolyoo.
Day - - yattunyarro.	Dead - - padloo.
Night - - mulldi.	By-and-by - yanyi.
Fire - - kurdla.	Come on - burtni.
Water - - kow.	Milk - -
Smoke - - kurdla-booioo.	Eaglehawk -
Ground - - yukarra.	Wild turkey -
Wind - - warri.	Wife - -
Rain - - kooruna.	
God - -	
Ghosts - - goodnee.	

No. 63.—GAWLER RANGE.—ADDITIONAL WORDS.

Red kangaroo	-	koordloo.	Eyebrow	-	pikkoo.
Black kangaroo	-	warroo.	Forehead	-	urna.
Rock-wallaby	-	kunoo.	Cheek	-	ootoo.
Pigeon	-	murnbi.	Nail	-	perri.
Curlew	-	wiloo.	Wrist	-	urndoo.
Native cat	-	gedna.	Elbow	-	mungoo.
Yellow snake	-	wiparoo.	Back	-	yardna.
Black snake	-	womgo.	Knee	-	borra.
Carpet snake	-	waranbini.	Shoulder	-	bilberri.
Seven	-	merna.	Neck	-	moorni.
Eight	-	minnawutha.	Summer	-	pokurra.
Nine	-	koortillyi.	Winter	-	goorilli.
Ten	-	koorijuno.	Uncle	-	ummana.
Southern Cross	-	wolliberri.	Aunt	-	ummari.
Nostril	-	moodla upa.	Cousin	-	winja.
Lip	-	ngimi.			

The names of men and women which are also often the names of waterholes in the Gawler Range:—

Men: Milta, Mooni, Yimbarro, Mamilti.

Women: Mattoodni, Koonda, Upatilli.

No. 64.—MARACHOWIE.

BY HARRY L. BEDDOME, Esq.

THE following vocabulary was drawn up by Harry L. Beddome, Esq., who forwarded it to me through the editor of the *South Australian Register*, who had kindly published a letter of mine on the subject of the native languages. Mr.

Beddome informs me that he has given the vowels generally the value which they bear in Italian. He adds—"The words which I have spelt with *lye* might be more accurately rendered with *gli*, if pronounced *à l'Italienne*. Where I have spelt words with three *r*'s, it is to show how very strongly they are rolled; quite as strongly as in parts of France." Mr. Beddome notices that all the tribes in the neighbourhood have a word for *devil*. Many words in this vocabulary are found at Gawler Range and Port Lincoln.

No. 64.—MARACHOWIE.—ADDITIONAL WORDS.

My - - - artū.	Little boy - - marailye.
Uncle - - - kānye.	Finger-nails - murra-bede.
Swim - - - albutta.	Wet - - - munla.
Bite - - - biteyena.	Lips - - - nymnyea.
Cross - - - botcha.	A lie - - - orra.
Very hot - - bookara.	To tell a lie - orra wonga.
Very cold - - byala.	Knee - - - poora.
A boil - - - bugroo.	Creek - - - paree.
To die - - - badleto.	To kick - - - palda-thgun.
Parrots - - - dgeeda.	Ankle - - - pārdla.
Tail - - - dginda.	Dust - - - pōorba.
Trousers - - kantie-bālda.	Meat - - - pāroo.
Armpit - - - kapūra.	Truth—yes - tōokoo.
Wallaby - - - karndoo.	Cut - - - tūkut.
Five - - - karmo.	Kiss - - - tārpanie.
To kill - - - koonda.	Body - - - ūbo.
Little girl - - kataliye.	To run - - - ūmmutta.
Lice - - - kooloo.	To speak - - wōnga.
Country - - - kādma.	Ant - - - wēēpa.
Son - - - kutche.	Forehead - - waa.
Devil - - - munnunnunna.	Gum-tree - - wirra.
Sweetheart, Female mudla.	Jealous—angry - wolla.
„ Male mudyē.	Cloud - - - wera.
Dry - - - moola.	Cousin - - - wingdya.
Shade - - - madlee.	Lie down - - wānnetie.
Knuckles - - mookoo.	Give (me) - - yūngo.
Hat - - - moona.	Whirlwind - - yeroo.

No. 64.—MARACHOWIE.

BY H. L. BEDDOME, ESQ.

Kangaroo -	- coordloo.	Hand -	- moorra.
Opossum -	-	2 Blacks -	-
Tame dog -	- wilga.	3 Blacks -	-
Wild dog -	- coppa.	One -	- cooma.
Emu -	- karlye.	Two -	- cootera.
Black duck -	-	Three -	- murra.
Wood duck -	-	Four -	- minna (many).
Pelican -	-	Father -	- mumma, papee.
Laughing jackass		Mother -	- nammie, weea.
Native companion		Sister-Elder -	
White cockatoo -		„ Younger -	
Crow -	- wongala.	Brother-Elder -	- murree.
Swan -	-	„ Younger yunga.	
Egg -	- peepee.	A young man -	
Track of a foot -		An old man -	
Fish -	-	An old woman -	
Lobster -	-	A baby -	-
Crayfish -	-	A White man -	- coopa.
Mosquito -	- koioloro.	Children -	-
Fly -	- yumbera.	Head -	- kaka.
Snake -	- juno, wabna.	Eye -	- mene.
The Blacks -	-	Ear -	- urii.
A Blackfellow -	- nanga, ura.		
A Black woman -	-		
Nose -	- moodla.		

No. 64.—MARACHOWIE—*continued.*

Mouth - -	Boomerang - -
Teeth - - eera.	Hill - - burnda, kadna.
Hair of the head - manga.	Wood - - cudla.
Beard - - anga.	Stone - - kydwa.
Thunder - -	Camp - -
Grass - - boolca.	Yes - - ngarnye.
Tongue - - talanye.	No - - mukka.
Stomach - - nyeeree.	I - -
Breasts - - eebe.	You - -
Thigh - - kantie.	Bark - -
Foot - - yedna.	Good - - munyeri.
Bone - -	Bad - - meela, minga.
Blood - - karrinye.	Sweet - -
Skin - - balda.	Food - - mar, maii.
Fat - -	Hungry - -
Bowels - -	Thirsty - -
Excrement - -	Eat - -
War-spear - -	Sleep - - yangoo.
Reed-spear - -	Drink - -
Throwing-stick - -	Walk - - ookutta, winnin-
Shield - -	innie.
Tomahawk - -	See - -
Canoe - -	Sit - - eecutta.
Sun - - dgindoo.	Yesterday - -
Moon - - peera.	To-day - - panye.
Star - - kalka, poordlee.	To-morrow - - maldooroo.
Light - -	Where are the
Dark - -	Blacks?
Cold - -	I don't know -
Heat - -	Plenty - -
Day - -	Big - -
Night - - muldi.	Little - -
Fire - - kalla, cardla.	Dead - -
Water - - kowie, kapie.	By-and-by - -
Smoke - - pooyoo.	Come on - -
Ground - -	Milk - -
Wind - -	Eaglehawk - - wolye.
Rain - - kapie.	Wild turkey - - walla.
God - -	Wife - -
Ghosts - -	

No. 65.—MOUNT REMARKABLE.

BY J. C. VALENTINE, Esq.

THE following vocabulary and account of the Doorra tribe were forwarded to me by J. C. Valentine, Esq., of Adelaide, who received them from a gentleman well acquainted with the tribe. Unfortunately, the manuscript is so indistinct as to leave several words in the vocabulary doubtful. Mr. Valentine's informant begins by pointing out that the lands of the Doorra were first occupied by the Whites in 1849 or thereabouts, the area of their country being thirty miles by thirty, or 900 square miles, the tribe, it is thought, numbering between fifty and one hundred souls. Of these there are alive at present (1880) three men and five women, the major portion of the deaths being attributed to phthisis.

The weapons and implements of the Doorra (whose neighbours were the Bungeha and Manuley tribes) are those we commonly meet with, including the wommera and returning boomerang. When the Whites first knew the tribe several of its members were marked with small-pox, which was called *mingi*, of which disease some of them had died twenty years before. One of the ceremonies by which the status of young man was reached was circumcision. This tribe scarred the chest, arms, and back; the corroboree was in use; the knocking out of teeth was not practised, and marriage took place within the tribe, but not between near relations.

Cousins were not allowed to marry. My informant adds that the tribe believed in the existence of God, but furnishes no particulars; the word even is not translated. To my mind no satisfactory evidence of an original belief in God on the part of our Blacks has yet been adduced.

No. 65.—MOUNT REMARKABLE.

BY J. C. VALENTINE, ESQ.

Kangaroo -	- kudla.	Hand -	- - mirra.
Opossum -	- bilda.	2 Blacks -	-
Tame dog -	- gardley.	3 Blacks ..	-
Wild dog -	- quana.	One -	- - kouman.
Emu -	- - karrie.	Two -	- - boodlina.
Black duck -	- manou.	Three -	- - mungweena.
Wood duck -	- neirey.	Four -	- -
Pelican -	- - mamunou.	Father -	- - ludlaw.
Laughing jackass	picky.	Mother -	- - mungier.
Native companion		Sister-Elder	- yukka.
White cockatoo -	quodockee.	„ Younger	- bimya.
Crow -	- - walkulla.	Brother-Elder	- ounga.
Swan -	- -	„ Younger	bimya.
Egg -	- - mooka.	A young man	- beela.
Track of a foot -	thinda.	An old man	- botta.
Fish -	- - queea.	An old woman	- namature.
Lobster -	- - wolkoo.	A baby -	- wolkalko.
Crayfish -	-	A White man	- bingera.
Mosquito -	- - nowwine.	Children -	- wolkalko.
Fly -	- - papou.	Head -	- - kokulli.
Snake -	- - worma.	Eye -	- - mina.
The Blacks -	- doura.	Ear -	- - uree.
A Blackfellow -			
A Black woman -			
Nose -	- - mudla.		

No. 65.—MOUNT REMARKABLE—*continued.*

Mouth	-	-	targa.	Boomerang	-	-	worna.
Teeth	-	-	yeera.	Hill	-	-	turtoo.
Hair of the head	-	-	woolya.	Wood	-	-	
Beard	-	-	mulda.	Stone	-	-	kanya.
Thunder	-	-	kandou.	Camp	-	-	wurley.
Grass	-	-	toota.	Yes	-	-	nee.
Tongue	-	-	yarlee.	No	-	-	minbugoo.
Stomach	-	-	yookoo.	I	-	-	nie.
Breasts	-	-	koondoo.	You	-	-	neea.
Thigh	-	-	mattee.	Bark	-	-	
Foot	-	-	tidna.	Good	-	-	docknee.
Bone	-	-	wipoo.	Bad	-	-	mornetu.
Blood	-	-	garoo.	Sweet	-	-	meer.
Skin	-	-	bertpa.	Food	-	-	mieh.
Fat	-	-	monee.	Hungry	-	-	tindaget.
Bowels	-	-	murkinya.	Thirsty	-	-	moorlight.
Excrement	-	-	kudna.	Eat	-	-	meerkutchu.
War-spear	-	-	winda.	Sleep	-	-	
Reed-spear	-	-	weeboo-winda.	Drink	-	-	godliger.
Throwing-stick	-	-	wirnee.	Walk	-	-	mimtchter.
Shield	-	-	womera.	See	-	-	nakutchar.
Tomahawk	-	-		Sit	-	-	ticka.
Canoe	-	-	youkou.	Yesterday	-	-	bokilou.
Sun	-	-	tindoo.	To day	-	-	yatta.
Moon	-	-	biar.	To-morrow	-	-	tokilou.
Star	-	-	bundi.	Where are the			
Light	-	-	tindoo.	Blacks?			
Dark	-	-	weeldya.	I don't know	-	-	nang-y-ama.
Cold	-	-	mineya.	Plenty	-	-	
Heat	-	-	woldya.	Big	-	-	beena.
Day	-	-	tindou.	Little	-	-	meekappa.
Night	-	-	weeldya.	Dead	-	-	tindeitcha.
Fire	-	-	kadla.	By-and-by	-	-	yangaree.
Water	-	-	kowie.	Come on	-	-	gubbi.
Smoke	-	-	booyoo.	Milk	-	-	namee.
Ground	-	-	yeltar.	Eaglehawk	-	-	wildou.
Wind	-	-	warrie.	Wild turkey	-	-	walla.
Rain	-	-	muckra.	Wife	-	-	kattou.
God	-	-					
Ghosts	-	-	kunyou.				

No. 66.—PORT PIRIE, FORTY MILES EAST OF.

BY MR. S. LE BRUN.

Kangaroo - -	Hand - - - murra.
Opossum - -	2 Blacks - -
Tame dog - -	3 Blacks - -
Wild dog - -	One - - - koomunti.
Emu - - karde.	Two - - - poodlina.
Black duck - - nurry.	Three - - - munguina.
Wood duck - -	Four - - - terralina.
Pelican - -	Father - -
Laughing jackass	Mother - -
Native companion	Sister-Elder -
White cockatoo -	„ Younger -
Crow - - -	Brother-Elder -
Swan - - -	„ Younger
Egg - - -	A young man - pernappa.
Track of a foot -	An old man - bookucka.
Fish - - -	An old woman - amaja.
Lobster - -	A baby - -
Crayfish - -	A White man - koonyoo.
Mosquito - -	Children - -
Fly - - -	Head - - - kockerti.
Snake - -	Eye - - - minnoo.
The Blacks - -	Ear - - - urri.
A Blackfellow -	
A Black woman -	
Nose - - - mudler.	

No. 66.—PORT PIRIE—*continued.*

Mouth - -	Boomerang - -
Teeth - - -	Hill - - -
Hair of the head -	Wood - - -
Beard - - -	Stone - - -
Thunder - - -	Camp - - -
Grass - - -	Yes - - - nee.
Tongue - - -	No - - - murlunty.
Stomach - - -	I - - -
Breasts - - -	You - - -
Thigh - - - terko.	Bark - - -
Foot - - -	Good - - - thookoori.
Bone - - -	Bad - - - wadlucki.
Blood - - -	Sweet - - -
Skin - - -	Food - - - maiyi.
Fat - - -	Hungry - - -
Bowels - - -	Thirsty - - -
Excrement - - kudna.	Eat - - - arkoonooa.
War-spear - -	Sleep - - - wundiungy.
Reed-spear - -	Drink - - -
Throwing-stick -	Walk - - -
Shield - - -	See - - -
Tomahawk - -	Sit - - - tekunny.
Canoe - - -	Yesterday - -
Sun - - -	To-day - - -
Moon - - - perrie	To-morrow - -
Star - - -	Where are the
Light - - -	Blacks?
Dark - - -	I don't know -
Cold - - -	Plenty- - -
Heat - - -	Big - - -
Day - - -	Little - - -
Night - - -	Dead - - -
Fire - - - kurreler.	By-and-by - -
Water - - - kowi.	Come on - - kareung.
Smoke - - -	Milk - - -
Ground - - -	Eaglehawk - -
Wind - - -	Wild turkey -
Rain - - -	Wife - - -
God - - -	
Ghosts - - -	

No. 66.—PORT PIRIE.—ADDITIONAL WORDS.

Name of the tribe—Canowie.

North -	-	- kowerta.	Finger-nails	-	perringi.
South -	-	- patputta.	Elbow	-	- thingy.
East -	-	- morritta.	Knee	-	- mutta.
West -	-	- wongitta.	Meat	-	- bardoo.
Sea -	-	- bookoororer.	Twine	-	- thildeer.
River -	-	- kurry.	Kangaroo-rat	-	- bookurra.
Reeds -	-	- wirto.	Bandicoot	-	- mutty.
Whiskers	-	- yunga.			

DENOMINATION OF CHILDREN.

		<i>Male.</i>		<i>Female.</i>
1st born	-	berrier	-	kartunga.
2nd „	-	warrier	-	warretoo.
3rd „	-	coonooa	-	coonertoo.
4th „	-	—	-	—
5th „	-	murria	-	munertoo.
6th „	-	—	-	murretoo.
7th „	-	milla	-	milletoo.

In asking for anything, Mr. Le Brun informs me that the word *nee* = *yes* is added to the substantive, as—

Bardoo-nee	-	-	give me meat.
Maiyi-nee	-	-	give me food.

No. 67.—YORKE'S PENINSULA, SOUTH AUSTRALIA.

BY THE REV. WILHELM KÜHN AND W. FOWLER, ESQ.

OF the language of the tribe which inhabits Yorke's Peninsula I have received the following specimen (which includes some additional words) from the Revd. Wilhelm Kühn. It has many terms in use at Mount Serle, Beltana, and other places. Information concerning this tribe has also reached me from Mr. W. Fowler to the following effect:—

Yorke's Peninsula in South Australia (which must not be confounded with Cape York Peninsula in the north) was first occupied by the Whites in 1847 or thereabouts, but the Blacks relate that it had occasionally been visited by sealers prior to that date. In 1847, Mr. Fowler believes the tribe numbered some 500 persons, but that it was reduced to about half that number when he first became acquainted with the locality in 1856. In 1880, the date of Mr. Fowler's writing to me, the tribe numbered less than 100 souls. This falling off in number he attributes chiefly to debauchery, infanticide, and to venereal diseases which were introduced by the Whites. The maximum duration of human life in the tribe of Yorke's Peninsula, Mr. Fowler estimates, from what he has seen, at 80 years. Cloaks made of opossum or kangaroo skins are worn by these Blacks. Girls deck themselves with necklaces made of sea shells. Of course the men formerly greased their skins when they could obtain fat of any sort. For knives they employed shells and afterwards glass; for they relate that they used occasionally to find bottles on the beach many years before the Whites came to reside in South Australia. Their weapons were rude spears, and wooden swords five feet long and slightly curved; the boomerang and

wommera were unknown amongst them. Occasionally they baked their food in temporary ovens. Polygamy was practised, and girls became wives at ten years of age. Lung diseases and enlargement of the liver are the maladies most prevalent in this tribe. A few years ago scarlet-fever and measles were introduced, and killed many.

The males of this tribe are admitted to the privileges of men, or *made young men* as the term is, by being circumcised; such privileges being the right to get a wife, if one can be obtained, and the removal of a portion of the restrictions on food. When the time for the administration of this rite has come, the men seize the uncircumcised males of the proper age, and drive the women, after some show of resistance, out of the camp. The foreskin is then severed, and, it is asserted, swallowed by the youth's father. This tribe, it is related, believe in a future state, and that the dead go to the west; to the country whence come the cool winds, and in which it is believed there is always abundance of fat fish. Kangaroo and emu are speared and also taken in nets. The dead are frequently buried in old wombat holes.

Mr. Fowler relates the following as one of the modes of fishing in this tribe, witnessed by himself. A good-sized fish being roasted, and tied up in a bundle of rushes, is fastened round the neck of a strong swimmer, so that it hangs down his back. With this he swims out to sea a mile or more, and then returns to the sandy beach, the roasted fish still hanging behind him. When near the shore, the swimmer attaches the fish to a spear stuck in the sand, where the water is about three feet deep. In the meantime the men have got ready their long nets, and the shoal of fish, as soon as it arrives *on the scent of this drag*, is surrounded and taken, Mr. Fowler says that he saw an enormous quantity of schnapper secured in this way on one occasion. It is a mode of fishing I have not heard of before.

In the *Additional Words*, the equivalents for *boots* and *blind* are evidently composite words, and may be compared with *foot* and *eye* in the Common Vocabulary. It may be noticed that *didna* is foot; *dinnabalta*, boots; and *balta*, coat.

Blowfly	-	-	duboora.	Horse	-	-	nantoo.
Horsefly	-	-	dumboola.	Listen	-	-	yooringoороо.
Stick	-	-	wowac.	Hat	-	-	caccaboonna.
Meat	-	-	baroo.	Upper lip	-	-	tabaripa.
Awake	-	-	wondini.	Under lip	-	-	adbaroo.
Another	-	-	gootchoo.	Lazy	-	-	idannie.
Bread	-	-	miei.	Knee	-	-	mattoo.
Branch	-	-	wuddly.	Female kangaroo	-	-	worvie.
Chest (male's)	-	-	buttna.	Moustache	-	-	dabara yanca.
Burn	-	-	nairie.	Moonlight	-	-	birrayirka.
Boots	-	-	dinnabalta.	Mouse	-	-	mantoo.
Bury	-	-	bernitebernite.	More	-	-	gurridoo.
Build	-	-	tantoороо.	Mist	-	-	maluna.
Bag	-	-	marndicoo.	Neck	-	-	monooworta.
Beach	-	-	worra.	North	-	-	karrana.
Blind	-	-	minnadampa.	Net	-	-	winna.
Coat	-	-	balta.	Kangaroo net	-	-	mintie.
Cry	-	-	moorkanoo.	Now	-	-	gerrie.
Cloud	-	-	maccoo.	Poor	-	-	wollinoo.
Dance	-	-	curribunguroo.	Exclamations	-	-	yakka ! gerta!

No. 67.—YORKE'S PENINSULA.

BY THE REV. WILHELM KÜHN.

Kangaroo	-	-	nantoo.	Hand	-	-	mirra.
Opossum	-	-	bilta.	2 Blacks	-	-	bullie niporie.
Tame dog	-	-	kadle.	3 Blacks	-	-	mangoore niporie
Wild dog	-	-		One	-	-	ariekoo.
Emu	-	-	garrie.	Two	-	-	bulli.
Black duck	-	-	bulguna arrie.	Three	-	-	mangoore.
Wood duck	-	-	woodla arrie.	Four	-	-	gerrie bulli.
Pelican	-	-	dananka, wudlie.	Father	-	-	tchela.
Laughing jackass				Mother	-	-	tcha.
Native companion			diddidilga.	Sister-Elder	-	-	yackana.
White cockatoo	-	-	agagala.	„ Younger	-	-	bunya.
Crow	-	-	gooa.	Brother-Elder	-	-	
Swan	-	-	guldyyoo.	„ Younger	-	-	yuna.
Egg	-	-	mokka.	A young man	-	-	dingarra.
Track of a foot	-	-	bultoo.	An old man	-	-	balka gerlie.
Fish	-	-	guya.	An old woman	-	-	balka ankie.
Lobster	-	-	danibutchu.	A baby	-	-	voccacoo.
Crayfish	-	-	worronguna.	A White man	-	-	bindirie yerlie.
Mosquito	-	-	goonintie.	Children	-	-	guanetti.
Fly	-	-	dababoo.	Head	-	-	kakka.
Snake	-	-	worukoo.	Eye	-	-	minna.
The Blacks	-	-	niporie.	Ear	-	-	daltie.
A Blackfellow	-	-	nipoo.				
A Black woman	-	-	ankie.				
Nose	-	-	mudla.				

No. 67.—YORKE'S PENINSULA—continued.

Mouth	-	-	dabara.	Boomerang	-	-	
Teeth	-	-	tea.	Hill	-	-	murdalpa.
Hair of the head	-	-	kakka wilya.	Wood	-	-	woodla.
Beard	-	-	yanka.	Stone	-	-	bernta
Thunder	-	-	garta.	Camp	-	-	wodlee.
Grass	-	-	dutta.	Yes	-	-	nee.
Tongue	-	-	dallange.	No	-	-	mana.
Stomach	-	-	wonkie.	I-	-	-	ti.
Breasts	-	-	ammie.	You	-	-	ninni.
Thigh	-	-	gantee.	Bark	-	-	garnica.
Foot	-	-	didna.	Good	-	-	gurrana.
Bone	-	-	worlpoo.	Bad	-	-	wollinoo.
Blood	-	-	garroo.	Sweet	-	-	gurrana, merto.
Skin	-	-	barlba.	Food	-	-	datyoo.
Fat	-	-	numma, mernie.	Hungry	-	-	datyoorie.
Bowels	-	-	wolcharie.	Thirsty	-	-	kabitcha, bad- waich.
Excrement	-	-	goodnarie.	Eat	-	-	argooroo.
War-spear	-	-	durdla winta.	Sleep	-	-	wondinie.
Reed-spear	-	-	giea.	Drink	-	-	dabbanie.
Wommera or throwing-stick	-	-	wiaroo.	Walk	-	-	bommanie.
Shield	-	-	mullabakka.	See	-	-	nayoung.
Tomahawk	-	-	balgarie.	Sit	-	-	dikkanie.
Canoë	-	-	jukkoo.	Yesterday	-	-	bucciloo.
Sun	-	-	tintoo.	To-day	-	-	gerrie.
Moon	-	-	birra.	To-morrow	-	-	dargerrie.
Star	-	-	burlie.	Where are the Blacks?	-	-	niporie wonna?
Light	-	-	gallira.	I don't know	-	-	wolli wompana.
Dark	-	-	wilcha.	Plenty	-	-	durlooroo, mirna
Cold	-	-	manartoo.	Big	-	-	mirna.
Heat	-	-	wodoonabbie.	Little	-	-	dookoody.
Day	-	-	gura.	Dead	-	-	barluna.
Night	-	-	mallaboo.	By-and-by	-	-	ganenarlie.
Fire	-	-	gurdla.	Come on	-	-	bernie, bor- natcha.
Water	-	-	kabie.	Milk	-	-	
Smoke	-	-	booyoo.	Eaglehawk	-	-	
Ground	-	-	gerta.	Wild turkey	-	-	
Wind	-	-	worrie.	Wife	-	-	
Rain	-	-	manya.				
God	-	-					
Ghosts	-	-					

No. 68.—ADELAIDE AND ITS NEIGHBOURHOOD.

BY MESSRS. TEICHELMANN AND SCHURMANN, AND MR. W. WYATT.

THE Adelaide tribe having become extinct somewhere about the year 1850, and no original information therefore being now obtainable concerning its manners and language, I have taken the vocabulary and the few additional words which follow from two works which agree very fairly in their translations. The first is entitled *Outlines of a Grammar and Vocabulary, &c., spoken by the Natives in and for some distance around Adelaide, by C. G. Teichelmann and C. W. Schurmann. Adelaide, 1840.* The other, *Some Account of the Manners and Superstitions of the Adelaide and Encounter Bay Aboriginal Tribes, with a Vocabulary of their Language, &c., by Wm. Wyatt. Adelaide, 1879.*

The Adelaide tribe practised circumcision, and small-pox committed fearful ravages amongst them in 1830. They used to say that it reached them by way of the Murray, having been passed on from tribe to tribe. The Adelaide Blacks, like the Bangerang, when they first saw boiled rice, called it by their equivalent for maggots. The additional words are these :—

Uncle	-	-	kouano.	The sea	-	-	kopoola koue
Aunt	-	-	burnowe.				(salt water).
Nephew	-	-	burrian.	Salt	-	-	kopoola.
Niece	-	-	wongare.	Girl	-	-	munkera.
Cousin	-	-	kou-wou.	Fillet for the head			munga.
North	-	-	kouanda.	Distaff	-	-	munga ainke.
East	-	-	mare,	Ground	-	-	yerta.
Black	-	-	boolyon.	Country-man	-	-	yerta mayoo
White	-	-	burkon.				(ground man).
To fight	-	-	kondan.	Country-woman	-	-	yerta ummaiche.

Where? - - adle.	A cough - - kolte.
What - - - anna.	The inner (lit. ummaiche
To drink water by arkoonde koue.	woman) rainbow kombo.
lifting it with	To fight - - kondan.
the hands	An imaginary koonyoo.
To dive - - bokan.	being
To swim - - bookane.	Animals females koongonda.
Frost - - boorka.	must not eat
Wrist - - erndo.	Flesh of animals ponoo koongonda
Questions to a kadle adle	females must
dead man wangan.	not eat
The heart - - kalto.	Corroboree - - koore.
Sweat - - kantarta.	A young emu - koore-koore.
Evening - - karkalo.	Tobacco - koppe.
Forest - - kerta.	To vomit - koppeen.

Some of the above phrases are very suggestive, as, *Drinking water by lifting it with the hands; Questions to a dead man; An imaginary being;* and are referred to in Vol. I. in the Chapter which treats of the Origin of the Race.

No. 68.—FROM TEICHELMANN AND SCHURMANN, AND
W. WYATT.

Kangaroo	-	nanto, wauwe.	Hand	-	-	mara.
Opossum	-	pilta.	2 Blacks	-		
Tame dog	-	kadli.	3 Blacks	-		
Wild dog	-	warru-kadli.	One	-	-	kuma.
Emu	-	kari, korre.	Two	-	-	parlaitye.
Black duck	-		Three	-	-	marukutye.
Wood duck	-		Four	-	-	yerrabulla.
Pelican	-	yeltu.	Father	-	-	yerlimeya.
Laughing jackass	-	ngungana.	Mother	-	-	ngang-kitta.
Native companion			Sister-Elder	-	-	yakkana.
White cockatoo	-	kurrake.	„ Younger	-	-	panyappi, nga-rauna.
Crow	-	kua.	Brother-Elder	-	-	yang.
Swan	-	kudlyo koolyo.	„ Younger	-	-	panyappi.
Egg	-	muka.	A young man	-	-	ngarilda.
Track of a foot	-	tainga.	An old man	-	-	burka, burtonna.
Fish	-	kuya.	An old woman	-	-	paityabulli.
Lobster	-	kunggurla.	A baby	-	-	pindiwadli.
Crayfish	-	ngaltaitye.	A White man	-	-	pindi-meyu.
Mosquito	-	kuntipaitya.	Children	-	-	wakwakko.
Fly	-		Head	-	-	makarta.
Snake	-	metteeka.	Eye	-	-	mena.
The Blacks	-	meyu, mayoo.	Ear	-	-	yure.
A Blackfellow	-	binna.				
A Black woman	-	ngamnia, ngam-maitye.				
Nose	-	mudla.				

No. 68.—FROM TEICHELHANN AND SCHURMANN, AND W. WYATT—
continued.

Mouth	-	- ta, naraparta, taiappa.	Boomerang	-	-
Teeth	-	- tia.	Hill	-	- karnu, mokoota,
Hair of the head	-	- yoka.	Wood	-	- gadla, wirra.
Beard	-	- malta.	Stone	-	- pure.
Thunder	-	- biturro, karndo.	Camp	-	- werle, wodli- bulto.
Grass	-	- ngurko.	Yes	-	- ne.
Tongue	-	- tatlana.	No	-	- yakko, madlanna.
Stomach	-	- moonto.	I	-	- ngai.
Breasts	-	- ngammi, umme.	You	-	- na, nindo.
Thigh	-	- yerko, mitti.	Bark	-	- (dry) bakka, bokko.
Foot	-	- tedna, tinna.	Good	-	- mane.
Bone	-	-	Bad	-	- wakkenna.
Blood	-	- karro.	Sweet	-	-
Skin	-	- parpa, yurinda, maikundo.	Food	-	- mai (vegetable), paru (animal).
Fat	-	- wornga, kurkur- la, mani.	Hungry	-	- taityo, taitchoo.
Bowels	-	- kudna.	Thirsty	-	-
Excrement	-	- kudna.	Eat	-	- mutandi, mai- endi.
War-spear	-	- winda.	Sleep	-	- medo, menur- nendi.
Reed-spear	-	- kaya.	Drink	-	- narkone.
Throwing-stick	-	- midla.	Walk	-	- murrendi, mai- endi.
Shield	-	- mullabakka.	See	-	- nakkondi, nang- andi.
Tomahawk	-	-	Sit	-	-
Canoe	-	- bokka yoko.	Yesterday	-	- bukkilyelo.
Sun	-	- tindo.	To-day	-	-
Moon	-	- piki, kakirra.	To-morrow	-	- paningolo, tarka- ryelo, yellar karri.
Star	-	- purle, willo.	Where are the Blacks?	-	-
Light	-	- gadlaieri.	I don't know	-	-
Dark	-	-	Plenty	-	- tauata
Cold	-	- manyapaicenna, manya.	Big	-	- tauara, parto.
Heat	-	- wortla.	Little	-	- tukkutya.
Day	-	-	Dead	-	- medobulti, kadi- adli.
Night	-	- ngulti.	By-and-by	-	- boora-boora.
Fire	-	- gadla, peeä.	Come on	-	- kawai.
Water	-	- kauwe.	Milk	-	- ngammi, ngarru, ummingaroo.
Smoke	-	- puiyu or poeeyoo.	Eaglehawk	-	- weelto.
Ground	-	- yerta,	Wild turkey	-	- wolta.
Wind	-	- warre.	Wife	-	- yangarra, um- maiche.
Rain	-	- kuntoro.			
God	-	-			
Ghosts	-	- towilla.			

No. 69.—EVELYN CREEK.

BY H. CROZIER, ESQ., AND ARTHUR DEWHURST, ESQ.

I AM informed by Mr. H. Crozier and Mr. Arthur Dewhurst, surveyor, that the country inhabited by the Pono tribe may be roughly described as bounded on the south by Bencannia Lake, Telawonga and Kooningberri Ranges; on the east by Yancannia; on the north by Dépôt Glen; and on the west by Mount Arrowsmith. As several of these features do not appear on the map, I am unable to draw the boundary lines of the Pono country with any approach to correctness. Evidently, however, Evelyn Creek is the prominent feature in the area in question.

The Pono people having been much reduced in numbers of late years, it seems that many individuals from neighbouring tribes which occupy less desirable country have joined them, and so caused a great mixture of dialects. On the whole, however, language and the prevalence of circumcision affiliate the Pono Blacks to the Cooper's Creek rather than to the Darling tribes. The absence of the Darling term *Wimbija*, and the presence of the Cooper's Creek term *Kurna*, both meaning *Blackfellow*, are also very strong evidence on this point. The practice of chewing *pitcheree* exists in this tribe, and cannibalism in the past used occasionally to be had recourse to.

The country of the Pono forms a portion of the interior traversed by Captain Sturt in 1845 and described in such dismal colours as destined to be for ever uninhabitable by civilized people. It was here that, living in an underground room as a protection against the intense heat, his nails ceased to grow; the hairs of his head split at the end; lucifer matches dropped from the hand, light of themselves on reaching the ground, and so on; and yet this country has been found for several years to make good sheep-runs.

No. 69.—EVELYN CREEK.

By H. CROZIER, Esq.

Kangaroo - -	chukeroo.	Hand - -	murra.
Opossum - -	murlu.	2 Blacks - -	kurna munderu.
Tame dog - -	koonai.	3 Blacks - -	kurma baralkeru.
Wild dog - -	thirita.	One - -	koola.
Emu - -	kurlithe.	Two - -	munderu.
Black duck - -	pundrewunga.	Three - -	baralkeru.
Wood duck - -		Four - -	munderu-mun-
Pelican - -			deru.
Laughing jackass		Father - -	kooma.
Native companion	mulumpari.	Mother - -	ngumma.
White cockatoo	kugalurinya.	Sister-Elder	kanuberti.
Crow - -	kowulka.	„ Younger	karee.
Swan - -	kuteruk	Brother-Elder	kaku
Egg - -	kupi.	„ Younger	neeyi.
Track of a foot	tina.	A young man	karuwurle.
Fish - -	kooia.	An old man	karu-karu.
Lobster - -		An old woman	koorilpu.
Crayfish - -	muracuru.	A baby - -	yalibuthe.
Mosquito - -	koonti.	A White man	birre-birre.
Fly - -	ulberu.	Children - -	
Snake - -	thuru.	Head - -	kukaminta.
The Blacks - -	yarlee.	Eye - -	mirlke.
A Blackfellow	kurna.	Ear - -	kutchera.
A Black woman	kumbuga.		
Nose - -	minthe.		

No. 69.—EVELYN CREEK—*continued.*

Mouth	- murna.	Boomerang	- kira.
Teeth	- murna-thunthera.	Hill	- pumperu.
Hair of the head	- kukawincha.	Wood	- kurla.
Beard	- ngunka	Stone	- kurnu.
Thunder	- thuna.	Camp	- nginchera.
Grass	- kuntha.	Yes	- ngagu.
Tongue	- thurli.	No	- punni.
Stomach	- mundera.	I	- nginyi.
Breasts	- ngumma.	You	- yine.
Thigh	- ngura.	Bark	- ngonyia-ngonyia.
Foot	- tina.	Good	- minko.
Bone	- moko.	Bad	- winu.
Blood	- kurte.	Sweet	- minko.
Skin	- ngunya.	Food	- munu.
Fat	- murne.	Hungry	- purangu.
Bowels	- kurnangundere.	Thirsty	- wirltunga.
Excrement	- koodna.	Eat	- thulinu.
War-spear	- birra.	Sleep	- ngurwanu.
Reed-spear	-	Drink	- thapernu.
Throwing-stick	-	Walk	- purlkanu.
Shield	- puragu.	See	- thitthanu.
Tomahawk	- nali.	Sit	- pula.
Canoe	-	Yesterday	- kulginyie.
Sun	- uku.	To-day	- kerreri.
Moon	- pirtall.	To-morrow	- koonigoonirri.
Star	- purle.	Where are the	noweraku?
Light	- dudthera.	Blacks?	
Dark	- tinka.	I don't know	- wertarie.
Cold	- muntha.	Plenty	- perriri.
Heat	- nurtekurla.	Big	- pirna.
Day	- dudthera.	Little	- wakarraka.
Night	- tinka.	Dead	-
Fire	- kurla.	By-and-by	- muta.
Water	- ngapa.	Come on	- kuba.
Smoke	- moyu.	Milk	- thunka.
Ground	- nurte.	Eaglehawk	- kurrera.
Wind	- yurke.	Wild turkey	- kurlathura.
Rain	- koolpe.	Wife	- nongo.
God	-		
Ghosts	-		

No. 69.—EVELYN CREEK.

By A. DEWHURST, Esq.

Kangaroo	-	turlda.	Hand	-	murra.
Opossum	-	pilta.	2 Blacks	-	
Tame dog	-	kunnuya.	3 Blacks	-	
Wild dog	-		One	-	koola.
Emu	-	kurlitchi.	Two	-	boola.
Black duck	-	kultappl.	Three	-	barlgo.
Wood duck	-		Four	-	krundoo.
Pelican	-		Father	-	kumma.
Laughing jackass	-		Mother	-	umma.
Native companion		puralko	Sister-Elder	-	karaloo.
White cockatoo	-	kilumburra.	„ Younger	-	kalawarri.
Crow	-	kaulka.	Brother-Elder	-	karkoo.
Swan	-	kutteroo.	„ Younger	-	
Egg	-	kappi.	A young man	-	kulta.
Track of a foot	-	tina.	An old man	-	garroo-garroo.
Fish	-	kuya	An old woman	-	walgunnuga.
Lobster	-		A baby	-	multa-bobbra.
Crayfish	-	umpurra.	A White man	-	
Mosquito	-	kunti.	Children	-	kurndoo, wal-
Fly	-	ilburroo.			tanna.
Snake	-	turroo.	Head	-	karkunta.
The Blacks	-	yalli.	Eye	-	milparloo.
A Blackfellow	-		Ear	-	yuimerta.
A Black woman	-	kumbuka.			
Nose	-	minta.			

No. 69.—EVELYN CREEK—*continued.*

Mouth	-	-	tia.	Boomerang	-	-	wunna.
Teeth	-	-		Hill	-	-	yanda.
Hair of the head	-	-	kakowunta.	Wood	-	-	wi.
Beard	-	-	unkurroo.	Stone	-	-	yunda.
Thunder	-	-	kulpi.	Camp	-	-	ichurra.
Grass	-	-	muttoo.	Yes	-	-	kow.
Tongue	-	-	tarlindi.	No	-	-	
Stomach	-	-	ayamulla.	I	-	-	nunjie.
Breasts	-	-	numma.	You	-	-	yimba.
Thigh	-	-	yaltarra.	Bark	-	-	bindarra.
Foot	-	-	tinna.	Good	-	-	minko.
Bone	-	-	mookoo.	Bad	-	-	
Blood	-	-	karti.	Sweet	-	-	taukoo.
Skin	-	-	parlatta.	Food	-	-	talata.
Fat	-	-	mulni.	Hungry	-	-	boorakinnia.
Bowels	-	-	naimoola.	Thirsty	-	-	
Excrement	-	-	goornana.	Eat	-	-	talindalto.
War-spear	-	-	kal-kurroo.	Sleep	-	-	unangi.
Reed-spear	-	-		Drink	-	-	
Wommera	-	-		Walk	-	-	bulkarannia.
Shield	-	-	gulgarra.	See	-	-	
Tomahawk	-	-	karro.	Sit	-	-	ninadunnia.
Canoe	-	-		Yesterday	-	-	bokanni.
Sun	-	-	yookoo.	To-day	-	-	kaiio.
Moon	-	-	pitali.	To-morrow	-	-	pamyinga.
Star	-	-	purli.	Where are the			
Light	-	-		Blacks?			
Dark	-	-		I don't know	-	-	narooringo.
Cold	-	-	munta.	Plenty	-	-	gurndo.
Heat	-	-	nitiulla.	Big	-	-	wilto
Day	-	-	bookaninti.	Little	-	-	bumpata.
Night	-	-	neilba.	Dead	-	-	palino.
Fire	-	-	wi.	By-and-by	-	-	
Water	-	-	nappa.	Come on	-	-	
Smoke	-	-	tooba.	Milk	-	-	tarpunda.
Ground	-	-	nulti.	Eaglehawk	-	-	purti.
Wind	-	-	yarlto.	Wild turkey	-	-	kaldura.
Rain	-	-	kulpi.	Wife	-	-	
God	-	-					
Ghosts	-	-					

No 69A.—NEAR THE NORTH-WEST CORNER OF
NEW SOUTH WALES.

By A. W. MORTON, Esq.

THE following vocabulary and information concerning a tribe which dwells between Lake Torrowotto, the southern boundary of Queensland, and the country of the Pono tribe, were kindly forwarded to me by Mr. A. W. Morton. This gentleman gives Mulya-Napa as the name of the tribe in question, which differs but little from that which distinguishes the people which dwell on Lake Torrowotto. The vocabularies of the two tribes, however, differ very considerably. *Napa* it will be noticed means *water*, a word of which signification enters into the names of many Australian tribes.

Mr. Morton's communication is accompanied by several valuable remarks by the Revd. William Webster in connection with this tribe, which both language and customs show does not belong to the Darling section of the Central Division.

Mr. Morton relates that the country of this tribe was first stocked in 1864, at which period the Mulya-Napa are said to have numbered about 1,000 souls, but that when he went to reside there in 1880 their numbers had fallen to 347 persons, ten of whom were half-castes. These people have rugs, some made of opossum skins sewn together and others consisting each of a single kangaroo skin. They wear by way of ornaments small bunches of feathers in their hair, also necklaces of reeds cut into short lengths, strung on a vegetable thread. They have also large nets made from grass for catching ducks, smooth stones for grinding *nardoo* into flour, stone tomahawks and knives of chipped quartzite. On the march they carry water in bags, just as I have seen done in the country immediately to the north of Swan Hill in Victoria. For this purpose an opossum is skinned from the head downwards, the hide coming off inside out, without any further cutting of the skin except at the feet. The holes

left are then tied up and the bag is ready for use, the fur being inside. The Mulya-Napa have boomerangs of both sorts, the one which returns being called *tikka-tikka* and the war instrument *warna*. Their spears, which are thrown by hand, they tip with quartzite splinters, which are attached with beef-wood gum. Their boomerangs and large clubs they color with ochre. The Revd. Mr. Webster remarks that on occasions of corroboree the men paint stripes on their skins with gypsum, or *kopi* as they call it. Their principal articles of food are kangaroo, opossums, lizards, snakes, ducks, crows, kites, and grubs; also *nardoo* and portulacca. In this tribe there are certain restrictions on food which apply to the young males and women. Marks of small-pox have not been observed. Cannibalism prevailed to some extent at and prior to the period of our occupation, as the people themselves acknowledge, the parts said to have been eaten being the fat of the cheeks and thighs. That it was really limited to these, however, there is no reason to believe.

The persons of this tribe do not object to tell their native names, of which Mr. Morton gives the following:—*Male*: Pingali. *Females*: Pingeriba, Pundarnika, Boolura, Bombiak, Moirguga, and Milpariche. Marriage occurs both within and without the tribe. Polygamy prevails. Infanticide accompanied by cannibalism is practised. The stomachs and backs of this people are ornamented with scars. The young males are admitted to the rights of manhood by circumcision, and the majority of them have to submit to the infliction of the terrible rite. Some of the women have two front teeth removed from the upper jaw. The septum of the nose is pierced, and a stick or feather occasionally worn in the orifice. The doctor or conjuror of the tribe carries about with him a small bag which contains bones and other things. The leaves of a plant called *murradutta* (supposed by Mr. Webster to be *pitcheree*) are dried in the sun for chewing, and are said to produce the same result as spirits. It is singular that accounts of the effects of *pitcheree* are so uncertain, and

even contradictory. My own impression is that intoxication does not follow its use. In some of the caves which exist in the country of this tribe painted figures of the outstretched human hand are found. At their corroborees the performers tie small bunches of leaves round their ankles, streak their chests and arms with *kopi*, and imitate the actions of some of the native animals. Mr. Webster remarks that in burying the dead they in some cases smear the corpse as well as their own persons with *kopi*. Message-sticks are in use. It is related by Mr. Morton that a man being ill, one of his friends placed a ligature round his own arm and opened a vein; that the sick man drank a quantity of the blood which flowed from it, and then vomited.

In the vocabulary of this tribe, *hill* and *stone* are both expressed by the word *yanda*.

No. 69A.—NEAR THE NORTH-WEST CORNER OF NEW
SOUTH WALES.

By A. W. MORTON, Esq.

Kangaroo	- talda.	Hand	-	- murra.
Opossum	- pilta.	2 Blacks	-	-
Tame dog	- koonoo.	3 Blacks	-	-
Wild dog	- urlka.	One	-	- koola.
Emu	- koleti.	Two	-	- boola.
Black duck	- mungowri.	Three	-	- boolera-kulata.
Wood duck	- kunarli.	Four	-	- boolera-boolera.
Pelican	- karbonera.	Father	-	- koomarde.
Laughing jackass		Mother	-	- armunde.
Native companion	pooralko.	Sister-Elder	-	- pina karooloo.
White cockatoo	- kuta.	„ Younger	-	- pumpa karaloo.
Crow	- kowerulko.	Brother-Elder	-	-
Swan	- kuteru.	„ Younger	-	-
Egg	- karpi.	A young man	-	- koolta.
Track of a foot	- tena.	An old man	-	- karoo.
Fish	- kooa.	An old woman	-	- pootoo.
Lobster	-	A baby	-	- purta.
Crayfish	- kutera.	A White man	-	- too-too.
Mosquito	- koonte.	Children	-	- (black) pina pur
Fly	- ulberu.			ta; (white) too
Snake	- turu.			too purta.
The Blacks	- yarlye.	Head	-	- kataminta.
A Blackfellow	- yarlye-oorra.	Eye	-	- milpa.
A Black woman	- kumbukka.	Ear	-	- waimerta.
Nose	- minti.			

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No. 69A.—NEAR THE NORTH-WEST CORNER OF NEW SOUTH WALES—
continued.

Mouth - - taryarre.	Boomerang - - wana.
Teeth - - teeyer.	Hill - - yanda.
Hair of the head - puntu.	Wood - - tulu.
Beard - - ankuroo.	Stone - - yanda.
Thunder - - urrukunda.	Camp - - narchara.
Grass - - mutu.	Yes - - ka.
Tongue - - tarlunya.	No - - errer.
Stomach - - tookookooloo.	I - - onye.
Breasts - - ama.	You - - ene.
Thigh - - munka.	Bark - - parlata.
Foot - - tina.	Good - - minko.
Bone - - moko.	Bad - - wynoo.
Blood - - kurte.	Sweet - - kulkalaunya.
Skin - - parlata.	Food - - purra.
Fat - - murni.	Hungry - - purra karkinda.
Bowels - -	Thirsty - - ike-marri-urra.
Excrement - - kurna.	Eat - - purra-perte.
War-spear - - kalkoroo.	Sleep - - meteru.
Reed-spear - -	Drink - - tapa-eta.
Wommera or throwing-stick	Walk - - wolkutta.
Shield - - kulgowra.	See - - tita-eta.
Tomahawk - - tarro.	Sit - - ninneroo.
Canoe - - pulturoo.	Yesterday - - bokunni.
Sun - - yooko.	To-day - - poola-ookoo.
Moon - - petarli.	To-morrow - - pernye-inga.
Star - - purli.	Where are the wonda yarlye? Blacks?
Light - - petri.	I don't know - wondi-ee-pa.
Dark - - owoo.	Plenty - - nunka.
Cold - - munta.	Big - - pina.
Heat - - yooera.	Little - - pumpa.
Day - - kyoo.	Dead - - tootoo.
Night - - tinkai.	By-and-by - - parooloo.
Fire - - kulba.	Come on - - kaba.
Water - - napa.	Milk - - ama.
Smoke - - topoilla.	Eaglehawk - - kurrawerra.
Ground - - murnde.	Wild turkey - - kurlatora.
Wind - - yarto.	Wife - - kumbukka.
Rain - - kulpi.	
God - -	
Ghosts - - pure.	

BOOK THE SEVENTH.

BOOK THE SEVENTH.

PREFATORY REMARKS.

(The tribes treated of in this book belong by descent to the Central Division.)

MANY tribes have traditions concerning their origin. Two instances of this have come to my knowledge in connection with the branch of our aboriginal race which I have classed as the Darling tribes. Both of them are interesting, and supported by the evidence of language and manners. The first to which I shall refer has been preserved by the tribes which dwell on the banks of the Lower Darling, and was placed on record by C. G. N. Lockhart, Esq., as he informs me, when Commissioner of Crown Lands, in his Annual Report to the Government of New South Wales, in 1852 or 1853. It is to the effect that in the far past a Blackfellow, whose name I have not learnt, arrived on the banks of the Darling, which was then uninhabited. He had with him two wives, named Keelpara and Mookwara. These two Eves of the Darling Adam, as Mr. Lockhart calls him, bore their lord children, and in due time the sons of Mookwara took as wives the daughters of Keelpara, and their children inherited Keelpara as their class-name; and the sons of Keelpara married the daughters of Mookwara, and their children bore Mookwara as their class-name. Subsequently these two classes were divided, the Keelparas into Emus and Ducks, and the Mookwaras into Kangaroos and Opossums or some other animal; and thenceforth a male of the Emu class could not marry indiscriminately any girl descended originally from Mookwara, but only such as belonged to the proper sub-class, and so on. And in this way, tradition says, these original class-names and their

subdivisions have gone on regulating marriage amongst the descendants of the Darling Adam for who shall say how many ages up to the present time.* What led the Darling Adam to expatriate himself with his two wives can only be conjectured, but the manners of the race render it probable that he had either committed some crime which the usages of his tribe punished with death, or what is more probable, that he had stolen one or both of the partners of his flight, who could only be kept possession of by the step he actually took.

The second tradition to which I have referred belongs to the Narrinyeri tribes, which dwell at and near the mouth of the Murray, and is related in a work entitled *The Folklore, Manners, Customs, and Languages of the South Australia Aborigines*, edited by the late Revd. George Taplin. At page 38, he says that a party, the members of which were the progenitors of the Narrinyeri, *originally came from the Darling*, having followed down that river and the Murray to the sea. The other matters mentioned in this tradition do not concern us at present, but will be referred to further on.

Of the correctness of these traditions I feel no doubt, for I find in the country which I have mapped as belonging to the Keelpara and Mookwara descended peoples just such a state of things as I should expect to result from such causes. As it would take a considerable period for the descendants of one man and two women to increase in numbers so as to people the country in which the Darling language now prevails, and as after eventually coming in contact with the outside population the position of the two bodies would long, if not for ever, remain hostile, I should expect to find—

1st. That these long-isolated tribes would bear a common name, or rather that they would have a common equivalent

* To this there is an exception on the Upper Darling, where the Darling Blacks have come into contact with a border tribe of the Eastern Division. This Darling tribe use the Eastern class names Hippi, Kumbo, &c., as Mr. Teulon points out, which is one instance out of several of a tribe relinquishing a custom, to take up one of a neighbouring tribe.

for the term *Blackfellow*, for I have already pointed out in Chapter 2 that it is by means of this and one or two other words that associated tribes mark their connection.

2nd. That these tribes, in lieu of a series of languages differing every fifty or one hundred miles, as always happens when the spread of the race has taken place in the normal way, would speak a language almost unbroken by dialect; because, being restricted on their marches by tribes speaking languages different from theirs, and therefore hostile, to a comparatively small area, a little world of their own, communication within it would be well kept up.

3rd. That this almost common language would differ very considerably from those around it, but retain, nevertheless, some words by which the long-isolated tribes might be traced to the section of the race from which their ancestors had sprung.

4th. That some of the customs peculiar to that section would have been preserved and others lost. And,

5th. That as war would, for a considerable period, be unknown amongst the descendants of Keelpara and Mook-warra, some falling off in the construction of weapons would take place.

Now, taking these expected peculiarities, we find—

1st. That the Darling Blacks proper, that is omitting the Narrinyeri branch, and their descendants have a common term for *Blackfellow* peculiar to themselves.

2nd. That speech varies so little amongst the several tribes that some of my correspondents are under the impression that there is but one language on the Darling.

3rd. That the languages of the Darling tribes differ so much from all others (though they possess their full share of the common Australian characteristics) that I had some difficulty in tracing them to their source. On the other hand, the absence of terms peculiar to the Eastern and Western Divisions, and the following agreements with the

languages of the Central Division, show them to have sprung from that section of the Australian race:—

TABLE SHOWING THE CONNECTION OF THE LANGUAGES OF THE DARLING TRIBES WITH THOSE OF THE CENTRAL DIVISION.

English.	Darling Languages	Languages of the Central Division North and West of the Darling.
Mother - - -	Amukka -	Umma - Evelyn Creek.
	Ngamukka -	Namika - Mount Serle.
Water - - -	Ngookoo -	Ngukka - Cooper's Creek.
	Nookoo -	Nukka - Wilson River.
		Ngappa - Kopperamana.
Rain - - -	Mukkra -	Mukkra - Mount Remarkable.
Kangaroo - - -	Thurlda -	Thuldra - Wilson River.
		Thaldra - Cooper's Creek.
Opossum - - -	Bilta - -	Pilta - Common.
Dog - - -	Kullie - -	Kadle - Yorke's Peninsula.
	Kallie	
Native companion	Kooroolko -	Pooralko - Warburton River.
	Koolarkoo -	Puralku - West of Lake Eyre.
		Booralko - Cooper's Creek.
One - - -	Neecha -	Ninta - Macumba River.
	Nitcha -	
Mosquito - - -	Koondée -	Koontee - Cooper's Creek.
		Koontee - Warburton River.
		Koontee - Lake Hope.
Ear - - -	Uri, ure -	Euri - Common.
Mouth - - -	Yelka - -	Yikga - Mount Serle.
	Yalla - -	Yalla - Umbertana.
Fire - - -	Kurla - -	Kurda - Gawler Range.
	Kulla - -	Kalla - Marachevie.
Boomerang - - -	Wana - -	Wanna - Beltana.
Night - - -	Tunka - -	Tinka - Kopperamana.
Shield - - -	Woolambora	Woodlawarree Kartabina.

4th. As regards the preservation of some customs and the loss of others by the Darling tribes, Mr. Gason has recorded that the Dieyeri to the north dig pits in connection with their rain-making ceremonies, and Mr. Lockhart, in a letter to me, mentions the same practice amongst the Darling Blacks;

and, on the other hand, circumcision and the terrible rite, which prevail to the north, and of which I shall speak presently, are not found on the Darling. Again, in connection with weapons, we discover that few of the Darling tribes use the wommera to this day, those which do, having no doubt taken the practice from neighbouring tribes differently descended from themselves.

We next come to tradition of the Narrinyeri, that their ancestors descended the Darling and located themselves at and near the mouth of the Murray. The first fact I shall adduce in support of this tradition is, that the horrible mutilations of the person common in the tribes near the Narrinyeri—that is in the country around Adelaide, on the Gulf of St. Vincent, Spencer's Gulf, &c.—are not practised by them, and that in this they agree with the Darling tribes, as well as with the whole of those which I have traced to Keelpara and Mookwara. Turning to language, we find that the Narrinyeri have a few words found on the Darling, and even as far north as Cooper's Creek, which do not exist amongst the tribes which inhabit the country next to theirs but practise the mutilations just referred to.* They are as follow :—

English.	Narrinyeri.	Darling.	Places North of the Darling.
Water -	Nguke- -	Ngookoo -	Ngukka - Cooper's Creek. Nukka - Wilson River.
Kangaroo -	Tulatyi -	Tulta - -	Thuldra - Wilson River. Thaldara - Cooper's Creek.
Stone - -	Marti - -	- - - -	Murda - Cooper's Creek.
Mosquito -	Moöroollee -	Muninnerie -	Noonarully Wilson River.
Stomach -	Mankoori -	Monda -	Mandree - Warburton River.

Hence we see that the tradition of the Narrinyeri is supported by the absence of certain mutilations and the presence of certain words prevalent on the Darling and to the north

* It is noticeable that *Korni*, or some other related word, is the equivalent of *Blackfellow* in the Cooper's Creek, Adelaide, and Narrinyeri tribes. It seems probable that the Darling Blacks used the same word originally and relinquished it after the departure of the Narrinyeri.

of the country occupied by the Darling tribes, but non-existent amongst the tribes adjacent to the Narrinyeri on the north side of the *embouchure* of the Murray. These facts, it seems to me, can only be explained by the acceptance of the tradition that the Narrinyeri are descended from the Darling tribes.

Touching the Narrinyeri there are two circumstances which lead me to think that at the period at which their ancestors left the Darling and descended the Murray was but a few generations after the arrival of Keelpara, Mookwara, and their husband on that river. The first is, that had the exodus occurred at a later period, we should probably find in the Narrinyeri vocabulary a word or two which had come into existence on the Darling, and which of course would be unknown on Cooper's Creek; this, however, as far as I can judge, is not the case. The second is that language shows that the descendants of the Narrinyeri, gradually as they increased, ascended the Murray, and kept on occupying the land on its banks, until at length they met the Darling tribes at or near Menindie. Of this the languages leave no doubt. But had population on the Darling been numerous at the time of the Narrinyeri exodus, the point of meeting would have been lower down that river or on the Murray.

Another thing which we learn from the comparison of languages is the territory which the descendants of Keelpara and Mookwara eventually came to occupy. This will be seen by reference to the map in Vol. IV., and may be roughly described as extending from Lacepede Bay to the mouth of the Murray, thence upwards along the banks of that river to its junction with the Murrumbidgee and Lachlan; also from the junction of the Murray and Darling to the junction of the Culgoa and Darling; from that point north to about lat. 29°; thence west to the 141st degree of longitude; and thence south to the Murray. Taking the two traditions mentioned, facts derived from language, which admit of no doubt, and the peculiarities of the tribes in the east, west, and centre of the continent, minutely detailed in

a former chapter, the principal circumstances connected with the settlement of what I have called the Darling tribes may be epitomized in this way: The husband of Keelpara and Mookwara reached the Darling, having travelled from Cooper's Creek, then but sparsely peopled, or possibly from some water still further north. After a few generations, a party of their descendants left the Darling, went down the Murray to its mouth, and established themselves there. These were the Narrinyeri, who, as they increased in numbers, spread to Lacepede Bay, and also up the Murray until they came in contact near Menindie with the tribes from which their ancestors had separated several generations before, and with a tribe of the Eastern Division a little higher up the Murray than its junction with the Darling.

But the reader will say, if the ancestors of the Darling tribes came from the north, and not from the east, how is it that we find wanting amongst their descendants circumcision and that other mutilation so general in the north? In considering this question, we must remember that the Darling Adam marched a long distance through a country more than semi-desert, and found himself entirely cut off from the rest of his race. Being thus isolated with his two wives, in country in which abundance of food must have been easily procurable, there would be no reason to induce him to follow customs, the objects of which were to economize food by keeping down population, and to prevent the young men from intriguing with the girls whom the old men habitually monopolize as wives. Besides these, mutilations are not inflicted by a father on his son, and they often result in death, a loss to which a small party would not be likely to expose itself; hence the first man who dwelt on the Darling would have no object to serve by inflicting the terrible rite or circumcision; his children would never have heard of them, and the practices would naturally be lost. Had the party consisted of several men with their wives, no doubt it would have been different.

From this account of the Darling tribes, a few facts of interest which bear on the race at large come into view. It exemplifies what I have before stated, that population was sometimes spread by means of small parties, which marched long distances into the wilderness, where they remained isolated for a considerable time, and that out of such beginnings especially grew associations of tribes and great differences of language. Not less interesting is it to find that it was in consequence of the flight of the Darling Adam, and of his descendants spreading themselves to the mouth of the Culgoa on one hand, and to the mouth of the Murray on the other, that those horrible mutilations of the person which prevail from the north coast, as far nearly as Adelaide, were prevented from being carried further south.

In thus viewing the Darling tribes as a whole, I am reminded of the incident already related, which led me some twelve years back to take up the study of Australian ethnology, as well as of the fact that, however much sameness there may be in the manners of our tribes, one never contemplates any large section of the race, or compares the languages of extensive areas, without being rewarded by the discovery of some fact which throws a light on the general history of the aboriginal of this continent, or in some cases claims a page in the history of the human family at large.

No. 70.—COUNTRY NORTH-WEST OF THE BARRIER RANGE.

BY ANONYMOUS.

THE following words, contributed anonymously, some of which correspond with those of the Common Vocabulary, show that the tribe which uses them is of Darling descent:—

Kangaroo -	- tulta.	Yes -	- eh-eh.
Tame dog -	- kalli.	No -	- nanger.
Emu -	- kalati.	Good -	- kungella.
White cockatoo -	packoo.	Bad -	- meeka.
Crow -	- wako.	Neck -	- burnba.
Snake -	- tooroo.	Chest -	- kurnunia, poon- doola.
Hand -	- murra.	Back -	- turna.
Head -	- turtoo.	Arm -	- wankara.
Hair of head	- hoolkee.	Finger -	- melinga.
Beard -	- melka-bulkie.	Creek -	- pangil.
Grass -	- murtoo.	Plain -	- peeche.
Thigh -	- yalchara.	Waterhole	- tarkarooloo.
Foot -	- tenola.	Eatable -	- mernō.
Fat -	- merni.	Gum-tree -	- bungoo.
Tomahawk -	- koorka.	Pine-tree -	- pinpa.
Star -	- poorli.	Sundown -	- yoko-upi-ana.
Fire -	- kooneka.	Sunrise -	- baapanannia.
Water -	- millyera.	Midday sun	- moretinki.
Rain -	- wongaroo.		

No. 71.—COUNTRY ABOUT SIXTY MILES NORTH-
WEST FROM A POINT ON THE DARLING
MIDWAY BETWEEN MENINDIE AND WIL-
CANNIA.

BY WILLIAM HAINES, ESQ.

THE object of inserting these imperfect vocabularies is to mark the country occupied by the Darling tribes, by which I mean the descendants of Keelpara and Mookwara, and to allow the reader to form his own opinions on the subject.

Kangaroo . . . thulda.	Hand . . . murra.
Opossum . . . yerungee.	2 Blacks . . .
Tame dog . . .	3 Blacks . . .
Wild dog . . .	One . . .
Emu . . . thultee	Two . . .
Black duck . . .	Three . . .
Wood duck . . .	Four . . .
Pelican . . .	Father . . .
Laughing jackass	Mother . . .
Native companion	Sister-Elder . . .
White cockatoo . . .	„ Younger . . .
Crow . . . warko.	Brother-Elder . . .
Swan . . .	„ Younger . . .
Egg . . .	A young man . . .
Track of a foot . . yuppar.	An old man . . .
Fish . . .	An old woman . . .
Lobster . . .	A baby . . .
Crayfish . . .	A White man . . .
Mosquito . . .	Children . . .
Fly . . . wongarra.	Head . . .
Snake . . . thoro.	Eye . . . may-kee.
The Blacks . . .	Ear . . .
A Blackfellow . . wimbacha.	
A Black woman . . wichoon.	
Nose . . . mendolo.	

No. 71.—COUNTRY BETWEEN MENINDIE AND WILCANNIA—*continued.*

Mouth - -	Boomerang - -
Teeth - - - undee.	Hill - - -
Hair of the head - thurtolkee.	Wood - - - yerra.
Beard - - - warkowlkee.	Stone - - - kurnoo.
Thunder - -	Camp - - - immarna.
Grass - - - moto.	Yes - - -
Tongue - - - thurlunia.	No - - -
Stomach - - - koorntoo.	I - - - ingardarapa.
Breasts - - - poona.	You - - - imba.
Thigh - - - karreka.	Bark - - -
Foot - - - thinna.	Good - - - pooleera.
Bone - - -	Bad - - - thuluka.
Blood - - -	Sweet - - -
Skin - - -	Food - - -
Fat - - -	Hungry - - -
Bowels - - -	Thirsty - - -
Excrement - -	Eat - - -
War-spear - - - karlkool.	Sleep - - - umbaba.
Reed-spear - -	Drink - - -
Wommera or throwing-stick	Walk - - -
Shield - - - pimpa.	See - - -
Tomahawk - - - tharunia.	Sit - - -
Canoe - - -	Yesterday - - -
Sun - - - yoko.	To-day - - -
Moon - - - woychuka.	To-morrow - - - kerankee.
Star - - - poortie.	Where are the Blacks?
Light - - -	I don't know -
Dark - - -	Plenty - - -
Cold - - -	Big - - -
Heat - - - thurto.	Little - - -
Day - - -	Dead - - - pooree.
Night - - -	By-and-by - -
Fire - - - koneeka.	Come on - - -
Water - - - moko.	Milk - - -
Smoke - - - purndoo.	Eaglehawk - -
Ground - - -	Wild turkey -
Wind - - -	Wife - - -
Rain - - - mukurra.	
God - - -	
Ghosts - - -	

No. 72.—BOOLCOOMATTA.

By W. J. LAKE DIX, Esq.

MR. DIX informs me that the Boolcoomatta Blacks, who are evidently connected with those of the Darling, neither circumcise nor practise the terrible rite. They call the tribes which circumcise Buerndoppa, and those which do not Talara.

No. 72.—BOOLCOOMATTA.

Kangaroo	-	-	kurloo.	Hand	-	-	murra.
Opossum	-	-	pilta.	2 Blacks	-	-	
Tame dog	-	-	kalley.	3 Blacks	-	-	
Wild dog	-	-		One	-	-	koola.
Emu	-	-	kaltee.	Two	-	-	barkloo.
Black duck	-	-		Three	-	-	barklarroo.
Wood duck	-	-	koonallee.	Four	-	-	
Pelican	-	-		Father	-	-	gumbja.
Laughing jackass				Mother	-	-	ami.
Native companion				Sister-Elder	-	-	
White cockatoo	-	-		„ Younger	-	-	
Crow	-	-	wagoo.	Brother-Elder	-	-	
Swan	-	-		„ Younger	-	-	
Egg	-	-	berty.	A young man	-	-	
Track of a foot	-	-		An old man	-	-	
Fish	-	-		An old woman	-	-	
Lobster	-	-		A baby	-	-	
Crayfish	-	-		A White man	-	-	thundukoa.
Mosquito	-	-		Children	-	-	
Fly	-	-	wingeroo.	Head	-	-	tartoo.
Snake	-	-		Eye	-	-	megie.
The Blacks	-	-	weembabitcha.	Ear	-	-	urie.
A Blackfellow	-	-					
A Black woman	-	-	koombutchu.				
Nose	-	-	mendolo.				

No. 72.—BOOLCOOMATTA—*continued.*

Mouth - -	Boomerang - -
Teeth - - - anndil.	Hill - - -
Hair of the head - tartoo-hoopa.	Wood - - - yarra.
Beard - - - wauk-hoopa.	Stone - - - kurno.
Thunder - - - kurndoo.	Camp - - - yeppra.
Grass - - -	Yes - - - koo.
Tongue - - - tarelunia.	No - - - mangee.
Stomach - - - karnunia.	I - - - appa.
Breasts - - - amma.	You - - - imba.
Thigh - - - karraka.	Bark - - -
Foot - - - didna.	Good - - - murracha.
Bone - - -	Bad - - - toolacka.
Blood - - -	Sweet - - -
Skin - - - palta.	Food - - -
Fat - - - murnie.	Hungry - - - willcucca.
Bowels - - -	Thirsty - - -
Excrement - - - koodna.	Eat - - - ditchua.
War-spear - - -	Sleep - - -
Reed-spear - - -	Drink - - - wiega.
Wommara or throwing-stick	Walk - - - parapa.
Shield - - -	See - - - bimme.
Tomahawk - - -	Sit - - -
Canoe - - -	Yesterday - - -
Sun - - - yookoo.	To-day - - -
Moon - - - piechyka.	To-morrow - - -
Star - - - boocerlee.	Where are the Blacks?
Light - - -	I don't know - -
Dark - - - tunkern.	Plenty - - - wobo-wobo.
Cold - - - yackee.	Big - - - wortoo.
Heat - - - bookara.	Little - - - berloo.
Day - - -	Dead - - - bookalacha.
Night - - -	By-and-by - - - wouko-wouko.
Fire - - - kudnicka.	Come on - - -
Water - - - ookoo.	Milk - - -
Smoke - - -	Eaglehawk - - -
Ground - - -	Wild turkey - - -
Wind - - -	Wife - - -
Rain - - - mukkara.	
God - - -	
Ghosts - - -	

No. 73.—TORROWOTTO.

BY JAMES A. REID, Esq.

THE following vocabulary and facts connected with the Milya-uppa tribe were kindly forwarded to me by Mr. James A. Reid:—

The Milya-uppa occupy the country within a radius of about fifty miles from the centre of the Torrowotto Lake or Swamp. The Whites settled there in 1862 or 1863, the tribe at that time numbering some 200 souls. By 1872 the tribe had fallen to 150 persons, and in September, 1879, only about sixty remained, half of whom were under fourteen years of age; besides, several of those included in this number were Blacks from less desirable country, who on the reduction of the Milya-uppa and the partial breakdown of old customs in the neighbourhood had made Torrowotto their home.

The Milya-uppa, whose country is extremely hot in summer but frosty on winter nights, wear opossum-rugs. They ornament the person (or used to do) with the usual long scars, which, however, in their case are on the stomach. They also wear necklaces of bones, and in decorating for the corroboree paint the person with stripes of pipe-clay, and stick the down of birds on to the back and chest with blood, one of the men bleeding himself at the elbow for the purpose.

Their tomahawks were of stone, of the common pattern, ground to an edge. They had also the instrument general in the continent, which is shaped like a chisel, but used also as a knife. Besides these, there were nets for the capture of ducks and emu, but not for fish, as Torrowotto Swamp contained none, my informant says, until they were introduced by the Whites. This tribe have also the boomerang and clubs and spears of various kinds. The womera is not used. Their shields were sometimes carved,

the implement employed for that purpose being as usual a bone. Kangaroo, emu, wild-fowl, nardoo, and pig-weed (the two latter especially) were their chief articles of food, and were cooked on the fire or in the ashes, ovens not being used. Since the arrival of the Whites there have been many changes in their ways of life and customs.

Cannibalism existed amongst them, but the women were forbidden to taste human flesh, as it was thought to make them barren. They had no objection to tell their names, as was the case with many tribes, and Mr. Reid gives the following as specimens:—

<i>Men.</i>	<i>Women.</i>
Poorpa.	Yonga.
Wamby.	Piltary.
Boolbelly.	Koorlgoo.
Wilbooly.	Neilthery.
Koonmelly.	Wooatcha.
Kathally.	
Wately.	

Regarding marriage, my informant says, neither men nor women married outside of the tribe. Polygamy prevailed; the tribe was divided into two classes, and no man was allowed to marry a woman of his own class. Children belonged to the class of the mother. Possibly the system was more elaborate than Mr. Reid was aware of. When a woman had a baby (the former child being still young), it was killed immediately after birth. This people did not circumcise, though that practice was common in the neighbourhood. They believed, says my informant, in the existence of God, which I think doubtful, and that after death they would be transformed into birds. They buried their dead in the ground, and when the deceased had been a warrior they cut one another's heads and let them bleed on the corpse as it lay in the grave. When a man had given another cause of complaint, custom required that he should allow his head to be struck by the individual offended till blood came. Message-sticks were in

use. After a long separation men used to hug on meeting. The tribes which bound the Milya-uppa are the Ngurunta on the west, the Momba on the south, those of the Paroo on the east, and the Karengappa on the north.

For the cure of wounds, earth and in some cases charcoal were applied as a plaster. Mr. Reid also says that water in which certain herbs had been steeped was used as a laxative, but does not say whether this occurred before the arrival of the Whites or not. For myself, I never knew any uncivilized Black who took any heed of the state of his bowels or believed that it had anything to do with health.

The equivalents of *tongue*, *food*, and *eat* are evidently from one root.

No. 73.—TORROWOTTO.

Kangaroo - - tharlta.	Hand - - - murra.
Opossum - - yoranga.	2 Blacks - - -
Tame dog - - kaltha.	3 Blacks - - -
Wild dog - - poolkaga.	One - - - neecha.
Emu - - - kathie.	Two - - - barcooloo.
Black duck - - ngalta.	Three - - - barcooloo neecha.
Wood duck - - koormaly.	Four - - - barcooloo-bar-
Pelican - - - thampano.	cooloo.
Laughing jackass (none).	Father - - - kumbidgi.
Native companion koorltho.	Mother - - - homochi.
White cockatoo - korkanda.	Sister-Elder - cinchi.
Crow - - - wakoo.	,, Younger - whirtooka.
Swan - - - youngooli.	Brother-Elder - kogoi.
Egg - - - birty.	,, Younger burlogi.
Track of a foot - tintha.	A young man - thumba.
Fish - - - (none).	An old man - wirtoo.
Lobster - - -	An old woman - wirtoo oonbuca.
Crayfish - - -	A baby - - - kichingo.
Mosquito - - kondie.	A White man - boree.
Fly - - - wingorlo.	Children - - -
Snake - - - thora.	Head - - - tarto.
The Blacks - - wimbiga.	Eye - - - mee-ee.
A Blackfellow - wimbiga.	Ear - - - ure.
A Black woman - nongo.	
Nose - - - mindolo.	

No. 73.—TORROWOTTO—continued.

Mouth -	- yalla.	Boomerang -	- wana.
Teeth -	- thande.	Hill -	- kanoo.
Hair of the head -	tartawoolka.	Wood -	- yara.
Beard -	- warkawoolka.	Stone -	- kano.
Thunder -	- pirndi.	Camp -	- yatha.
Grass -	- mootho.	Yes -	- kurry-kurry.
Tongue -	- tarlina.	No -	- natha.
Stomach -	- koontoo.	I -	- upa.
Breasts -	- ama.	You -	- imba.
Thigh -	- karka.	Bark -	- paltha.
Foot -	- tintha.	Good -	- karngilla.
Bone -	- pirna.	Bad -	- toolaka.
Blood -	- kandara.	Sweet -	-
Skin -	- paltha.	Food -	- thiala.
Fat -	- murne.	Hungry -	-
Bowels -	- koomowa.	Thirsty -	- yarka.
Excrement -	- koorna.	Eat -	- tiala.
War-spear -	- karkooro.	Sleep -	- boompopa.
Reed-spear -	-	Drink -	- wechana.
Wommera or throwing-stick	-	Walk -	- parapoo.
Shield -	- ullumburra.	See -	- pome.
Tomahawk -	- taronga.	Sit -	- ninga.
Canoe -	-	Yesterday -	- ellerno.
Sun -	- yako.	To-day -	- kalpo.
Moon -	- bichirka.	To-morrow -	- wambarna.
Star -	- poorly.	Where are the Blacks?	winga wimbiga?
Light -	- minkee.	I don't know	- wingana.
Dark -	- tonka.	Plenty -	- woolurty.
Cold -	- yakee.	Big -	- parooro.
Heat -	- pochee.	Little -	- kichirlco.
Day -	- bokara.	Dead -	- tamboro.
Night -	- tonka.	By-and-by -	- kana.
Fire -	- koonaka.	Come on -	- kowo.
Water -	- nocho.	Milk -	- ama.
Smoke -	- porndo.	Eaglehawk -	- billara.
Ground -	- murndy.	Wild turkey	- thurlchega.
Wind -	- yartoo.	Wife -	- nongo.
Rain -	- muk kara.		
God -	-		
Ghosts -	- boree.		

No. 74.—THE LOWER PORTIONS OF THE PAROO
AND WARREGO RIVERS.

BY G. SCRIVENER, ESQ.

THE dialects of the Lower Warrego and Lower Paroo, of which latter the attached vocabulary is a specimen, are undoubtedly off-shoots of the Darling languages. From an account of the Parooinge* tribe, which dwells on the lower portion of the Paroo, given me by Mr. G. Scrivener, I gather as follows:—

When the Whites first occupied the Paroo country, in 1863, this tribe is thought to have numbered about 500 souls, but has fallen off considerably since. In cold weather, the Parooinge wear opossum-rugs. They have boomerangs of both sorts, but not the wommera, all spears being thrown by hand. Their weapons generally are much carved and painted. My informant notices that there are undoubted signs of small-pox having visited this tribe about thirty years ago, and that it is said to have half exterminated it. This people object to tell their native names, but will do so if pressed by a White man. Mr. Scrivener gives the following:—*Males*: Okomine, Milta, and Bareo. *Females*: Kutteri, Nambala, and Binjilla. Marriages, which are chiefly made within the tribe, are regulated by classes, which Mr. Scrivener calls Mukkwaroo and Kilparoo. Widows are said to remain their own mistresses for a year, after which they generally become the property of the best fighting-man of the proper class. The girls become wives whilst mere children and mothers at fourteen, and the old custom was to kill the first-born by strangulation. At

* People of the Paroo.

present abortion is so prevalent that very few children are reared. This is generally effected in Australia by pressing on the stomach. It is a novelty found in this tribe, that the usual ornamental scars are produced, not by incision, but by the lighted stem of a burr, which is placed on the part and allowed to burn into the skin. Neither circumcision nor the terrible rite are practised. The septum of the nose is pierced; and the rights of manhood are said to be conferred at about fifteen years of age by knocking out two of the upper front teeth. When rain is much needed, I am told that the men pluck out their whiskers, bleed themselves, and abstain from cohabitation with women for about ten days. Pitcheree is not chewed by this tribe. Canoes are not used, and fish are caught with nets only. Burials take place immediately after death; graves are about four feet deep, and over them is erected a little hut in which is placed a vessel holding water, the ground being carefully swept for a short distance round. The bearer of an important communication from one party to another often carries a message-stick with him, the notches and lines on which he refers to whilst delivering his message. This custom, which prevails from the north coast to the south, is a very curious one. The reader has already been told that no Blackfellow ever pretends to be able to understand a message from the notched stick, but always looks upon it as confirmatory of the message it accompanies. As early, perhaps, as 1844, the Bangerang Blacks showed me sticks of the sort, and said that they had used the like from time immemorial, and that they answered the purpose of the White man's writing. Finding that none of them could read the lines and notches, I rejected the whole story of their antiquity and general prevalence, thinking them a mere imitation of our practice of writing letters; and it was not until many years after that I found I was wrong as regards their antiquity. Whether the idea was brought with the first comers to these shores or whether it originated in this continent I know not. The extent to which it prevails in Australia, at

all events, shows the custom to be one of very ancient date, so that, in either case, we find the savage mind originating an idea which might develop into writing. Of hieroglyphics I have found no trace.

**No. 74.—THE LOWER PORTIONS OF THE PAROO AND
WARREGO RIVERS.**

BY G. SCRIVENER, Esq.

Kangaroo	-	tulta.	Hand	-	murra.
Opossum	-	wirrikoo, yar- ingi.	2 Blacks	-	barkoola wimbitcha
Tame dog	-	kulli.	3 Blacks	-	barkoola itcha wimbitcha.
Wild dog	-	bulkitcha.	One	-	itcha.
Emu	-	kulti.	Two	-	barkoola.
Black duck	-	mingara.	Three	-	barkoola itcha.
Wood duck	-	koonali.	Four	-	barkoola-bar- koola.
Pelican	-	boolooch.	Father	-	kumbitcha.
Laughing jackass	(none).		Mother	-	ummaka.
Native companion	kooloorka.		Sister-Elder	-	wertooki.
White cockatoo	-	(none).	„ Younger	-	warticha.
Crow	-	warkoo.	Brother-Elder	-	karkuga.
Swan	-	yoongooli.	„ Younger	-	burlucha.
Egg	-	birti.	A young man	-	tumba.
Track of a foot	-	tinna.	An old man	-	dulbil.
Fish	-	namba.	An old woman	-	kooritcha.
Lobster	-		A baby	-	burloo.
Crayfish	-	koongoola.	A White man	-	tundook, bori.
Mosquito	-	gundi.	Children	-	burloo-burloo.
Fly	-	wingero.	Head	-	turtoo.
Snake	-	dooroo.	Eye	-	mikki.
The Blacks	-	wimbitcha.	Ear	-	uri.
A Blackfellow	-	marli (?)			
A Black woman	-	noongoo.			
Nose	-	mindoolo.			

No. 74.—LOWER PORTIONS OF THE PAROO AND WARREGO RIVERS—*continued.*

Mouth	-	yulka.	Boomerang	-	wuna.
Teeth	-	ngundi.	Hill	-	unikoo (?)
Hair of the head	-	turtoo bulki.	Wood	-	yerra.
Beard	-	waka bulki.	Stone	-	kurnoo.
Thunder	-	burndi.	Camp	-	yeppera.
Grass	-	mootho.	Yes	-	ngu.
Tongue	-	tarlinya.	No	-	ngater, ngarter-berri.
Stomach	-	kurnunga.	I	-	uppa.
Breasts	-	umma.	You	-	imba.
Thigh	-	yalko.	Bark	-	pultha.
Foot	-	tinna.	Good	-	mariga.
Bone	-	birna.	Bad	-	tulukka.
Blood	-	karndera.	Sweet	-	wartink.
Skin	-	puttha.	Food	-	mewulk.
Fat	-	murni.	Hungry	-	wilka-wilka.
Bowels	-	kitcha kurnunya.	Thirsty	-	yerka.
Excrement	-	goorna.	Eat	-	tundel.
War-spear	-	karlkooro.	Sleep	-	immarela.
Reed-spear	-	(none).	Drink	-	wichal.
Throwing-stick	-	(none).	Walk	-	wommole.
Shield	-	ooloomburra.	See	-	bummy.
Tomahawk	-	turroin.	Sit	-	arngle.
Canoe	-	(none).	Yesterday	-	yillon.
Sun	-	ooko.	To-day	-	kimbo.
Moon	-	bychook.	To-morrow	-	wombin.
Star	-	boorle.	Where are the Blacks?	-	wimba wimbitcha?
Light	-	meerinki.	I don't know	-	winjarto.
Dark	-	malara.	Plenty	-	oolirti.
Cold	-	mukoora, yeku.	Big	-	wertoo.
Heat	-	bootchi.	Little	-	kichalko.
Day	-	meerinki.	Dead	-	booka.
Night	-	malara.	By-and-by	-	kunni, bulyardo.
Fire	-	wi, goonikka.	Come on	-	yoona berrip.
Water	-	ooko, noko.	Milk	-	ummalora.
Smoke	-	boorndoo.	Eaglehawk	-	boolyara.
Ground	-	murndi.	Wild turkey	-	dikkera.
Wind	-	yertoo.	Wife	-	noongoo or taminyi.
Rain	-	mukkera.			
God	-	koolerberri.			
Ghosts	-	bukkemberri.			

No. 75.—BOURKE, DARLING RIVER.

BY GREVILLE N. TEULON, Esq.

THE following account of the Bahkunjy tribe and vocabulary of its language have been drawn up by Mr. Teulon, to whom I am particularly under obligation for the great pains he has expended on the matter. In one particular only do I differ with my contributor, namely, as to the amount of frontage to the Darling which he assigns to this tribe. This, accounts of the neighbouring tribes show to have been less extensive. It will be noticed that the Bahkunjy have as neighbours above them on the Darling tribes which belong to the Eastern Division, in which are found the class-names Kombo and Hippi, and not Keelpara and Mookwara.

In my description of tribes it has been my custom to reduce to a narrative form the replies received to my series of printed *Questions*, but in this instance I shall insert exactly Mr. Teulon's replies to my questions. The following is an extract from the letter which accompanied that gentleman's contribution:—

“In these vocabularies there are but few words that have been suffered to pass without confirmation from at least one entirely independent source. I trust, therefore, that errors also are but few. The work of collecting information in the present day from the Blacks of the Upper Darling is equally trying to the patience and bewildering to the wits. The old man retains a most indistinct remembrance of the long past, and is suspicious of any raking of its ashes; while the man in his prime, distracted between the two stools of the two eras (willing to be communicative about *that*, were *this* away), makes mistakes, is discovered, and resents discovery by cutting off supplies. Moreover, the tribes are not sundered as of old; the common misfortune has drawn them

together; consequently, tongues have become mixed, words have become changed, or have fallen out of use or out of memory, so that what one cannot confirm by reference to one's own memory or recollection calls for many siftings before any accepting. I have appended a vocabulary of words and sentences. It contains nearly every word mentioned in the pages preceding it, besides other words. In a note further on I shall give a list of words and their counterparts—in sound, not in sense. There are several compound words that follow the lead of these, and are perhaps as innocent of meaning anything whatsoever in connection with their apparent derivations as ludicrous *ventre-bleu* itself, and its kin. Such are goorra-bootta (whirlwind—grey thunder!); yeulta-wulkka (vein—string of the water-monster!!); turtoo-woollee (doctor—hole in the head!!!); &c. Moonnoo-moorra, *to hum*, means (if it has a meaning) *upper lip—to think*; which may or may not mean further—*to hold the lip in a state of quiescence*, which one certainly does when humming? But—these extravagances set aside—one finds in the *Kornoo* tongue, even at the eleventh hour of now-a-days, words sufficiently sensible and eloquent (those for God, morning star, evening star, mirage, for example) to have entitled it to something beyond bare *Non omnis moriar*, and to make one ask—If the shallows can supply such ‘inestimable stones,’ what may not the deep have held?”

Address—Alma Terrace, Chapel-street, East St. Kilda.

SIR,

Melbourne,

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Allow me to bring under your notice that I have been engaged for several years in collecting for ethnological purposes, and with a view to publication, specimen vocabularies of the aboriginal languages and dialects of this continent, of which, as the result of the support which I have received from the several Colonial Governments, stock-owners, police magistrates, inspectors of police, and others, a very large number are in my hands. In the course of my inquiries I have, however, come to see how important it is for those who interest themselves in such studies that correct and systematic information on many matters connected with our aboriginal race should be obtained before it is too late, and from all parts of the continent. Under these circumstances, and as my object is of a public rather than a personal nature, I trust I shall be excused for the liberty I have taken in forwarding to you copies of my *Questions* and *Vocabulary*, and in begging for such information in connection with them as you may have opportunity or leisure to communicate. In order to avoid misconceptions, I may notice that it is not anticipated that the gentlemen to whom these papers are sent will in general be able to reply to the whole of my queries, but that some will be able to give information on one point, and some on another, and all on a few; and I may add that, however meagre, the contribution will be received with thanks.

Concerning the vocabulary, which is a very important feature, experience has proved that four-fifths of the words, at least, can be very quickly taken down with the aid of a moderately intelligent Blackfellow. The aboriginal words should be written very distinctly, and without using capital letters, which are often very puzzling; and it should be borne in mind that *budgerce*, *bael*, *gin*, *lubra*, &c., are not aboriginal words, though they pass for such.

I am, Sir,

Your obedient servant,

EDWARD M. CURR.

QUESTIONS CONCERNING THE ABORIGINES OF AUSTRALIA.

My questions to Teulon and his replies are as follow:—

1. What country does (or did) the tribe to which your answers refer inhabit? It is essential that this question should be answered in such a way that the locality can be set down on a map, approximately at least, and that all your replies should have reference to this particular tribe and to no other?

1. The tribe inhabits both banks of the Darling from about Bourke on the left bank to about Tilpa on the right bank, a length, by road, of upwards of 100 miles. Towards either limit the dialect shows itself affected by other dialects; but, indeed, one may question whether, at the present time (1884), it is spoken unmixed anywhere, so whitewashed, so to speak, are the few Blacks now to be seen, and of these so great is the proportion of what would once have been regarded as Warregals, or Tanqui (hostile persons).

2. What is the native name of the tribe?

2. Bāhkūnjy.

3. In what year was their country first occupied by the Whites?

3. Probably about 1845.

4. What was the number of persons composing the tribe at the time?

4. Probably not fewer than 3,000.

5. In what year did you first reside on the country in question?

5. 1863.

6. How many did the tribe number in that year?

6. Probably not fewer than 1,000.

7. How many does it number now? If you can, please specify the men, women, youth of both sexes, boys and girls, at present composing the tribe.

7. Probably not more than 80; namely (say), 25 men, 35 women, 10 boys, 10 girls.

8. If there has been a decrease in numbers, to what do you attribute it?

8. There has been a decrease to an extent scarcely short of annihilation (the majority of the remnant being decrepit in the extreme), owing in part to the diseases that accompany the White man; in part to what must almost ever be the result of putting "a piece of a new garment upon an old."

9. Were there any old Blacks when first you knew the tribe.

9. Yes.

10. As far as you can judge, what ages did the oldest ones reach?

10. Their looks were the looks of White men of 70 years.

11. Are there any old persons in the tribe now?

11 Fully half of the adults remaining look old, but the actually old are few.

12. Did they wear clothes before the coming of the Whites; and, if so, what clothes?

12. None, except the loin-net (weerlppa-pulkka) or the fringed apron (weerlppa) supported by the loin-line (weerlppa-weenya), the head-band (merry-merryja) or the head-net (turtoo-weerlppa); and, in cold weather, the skin-rug (kombee).

13. Do they wear any now?

13. Yes; but never with grace, and seldom with a good grace. This latter assertion is proven by the alacrity with which they disrobe as soon as camp is reached.

14. If they had no clothes, how did they manage on cold nights, or when mosquitos, &c., were troublesome?

14. Their fires warmed them; and the smoke of their fires, aiding the fish-grease with which they daubed their bodies, was potent to hold at bay the most blood-seeking mosquito.

15. Do or did the men or women wear any ornaments of the person, and what are they?

15. The women wore the necklace (permba-wulkka); the men wore tufts of feathers in head-net or head-band; both sexes wore the nose-stick (meundeeahrre).

16. Do they smear their persons with grease, red ochre, pipe-clay, or other substances; and, if so, on what occasions?

16. Grease, as being repulsive alike of insects and of weather, was employed universally in place of clothing, with the occasional admixture of red ochre (koottee) and pipe-clay (ko-pajja). Red ochre was utilized also as war-paint, pipe-clay as dance-paint. Pipe-clay, moulded to the head, is still the mourner's head-dress.

17. What bags, nets, baskets, or other utensils had your tribe in its natural state?

17. Their principal utensils were the fish-net and duck-net (mulkka), the fish-spear (tintee), the spade (boppara), the yam-stick (werkka), the large wooden bowl (yookooja), the small wooden bowl (yerra-koorooka), the mat (pintooka), the basket (koorooka), the little net (worroka), and the fly-switch (weerlppa). The duck-net was very large, reaching from the one bank to the other of the river, and to a height of many feet above it. The process of duck-hunting was very simple. Two Blacks would take charge of the out-stretched net, and a third down-stream would disturb the ducks; which, thoroughly frightened, as they neared the net, by the kite-like cries and missiles of the enemy about it, would almost infallibly drop and become enclosed.

18. Have they any implements of stone, such as tomahawks or flint knives? Were they ground smooth or only chipped? Please describe them.

18. The stone instruments used by these Blacks were the tomahawk (durrinya), the chisels (mundooba and moollee), and the knife (yernda). These were all ground smooth, not chipped. The head of the tomahawk was fixed to its handle by means of gum and string.

19. What weapons have or had they? Is the boomerang used? Does it return when thrown? Do they throw their spears with the hand or with the throwing-stick (wommera)? Are their weapons ornamented with carving, or colored with ochre, &c.?

19. In addition to the common fish-spear, their spears, available equally for fighting and for hunting, were at least four, namely, *goolleer*, unbarbed; *mirra-mirrotty*, barbed on one side; *kulkaroo* and *nunndeebooka*, barbed on both sides. All barbs were cut out of the wood, and were not splinters of stone inserted in it. The barbs of *kulkaroo* and *mirra-mirrotty* were stout and short, those of *nunndeebooka* were very fine and very long, and lay parallel with their shaft; *nunndeebooka* was used as a fish-spear as well as for other purposes. The wommera was unknown to the tribe; so, probably, was the reed-spear. Boomerangs were of two kinds—*wonggee*, which would return; *monna*, which would not return. Nullah-nullahs, or clubs, also were two—*koloroo*, that for the fray; *poonggoroo*, that for the chase. Waddies (clubs) were two—the rounded *poondee*, the flat *mung-abuttaka*. Some of these weapons were ably employed in seconding *woolloomburra*, the shield, in the work of defence. The shield was invariably colored with red ochre; sometimes it was carved; then it would display alternate stripes of red ochre and pipe-clay. Speaking of weapons, one is specially justified in using the past tense. It may be seen of no grandly-framed Wimbaja* now-a-days “*quo turbine torqueat hastam*,” no bird falls to the lesser nullah-nullah, no stranger quails before the boomerang returning. A broken boomerang here and there, a battered unregarded shield, a toothless spear—these are the “sole remaining” representatives of the not despicable armoury that was. *Troja fuit* indeed.

20. With what implements do they make and carve their weapons?

20. With *durrinya*, *mundoooba*, and *yernda*.

* Black man.

21. With what do they cut open, skin, and divide animals when killed?

21. With the shell-knife (*kahra*), the emu-bone knife (*kulttee-pinna*), and the kangaroo-bone knife (*tultta-pinna*).

22. What are their principal articles of food?

22. The seeds of nardoo (*tundukka*), of pig-weed (*toong-ara*), &c., bruised and kneaded into a paste (*womppa*) between flat stones (*yeltta*), and either scooped up with the forefinger and advanced to the mouth at this stage, or baked into a cake (*bookala*); sow-thistle (*bullumba*), trefoil (*poontta*), pig-face (*kahn-bee*), yam (*koonpinya*), gum (*tunninya*); eggs innumerable in their seasons; and of the animals under him, every one, without exception, perhaps, from the kangaroo (*tultta*) to the pisant (*moonnee*).

23. How do they prepare their food?

23. Most of the plants eaten by them, and a few of the smaller animals, they ate raw. Meat they cast whole or piecemeal into the fire, and little more than singed it. The Wimbaja is conservative, and still prefers his food thoroughly underdone.

24. Have they ovens? What are they like? How large are they? How are they used?

25. Are there many of them? Have any fallen into disuse?

24, 25. Of old they used the oven (*wong-a*), a mere hole in the ground, for the cooking of large game. Having well heated it, they would place it in the carcase to be cooked, and, having "topped-up" with a good fire, sit awaiting patiently the kindred cries, *nahtooko* (take it out!), *putta-puttako* (cut it up!). Ovens have been out of use for very many years; the existence, therefore, of any of them in the present day is doubtful.

26. Have your tribe any restrictions with respect to food; if so, what are they?

26. Nowhere on the Darling do the Blacks recognize any restrictions in regard of food, saving such as may

come of super-sufficiency within or of deficiency without.
(See 72.)

27. Had any of your tribe marks of small-pox when first you knew them? Were such marks strong or light?

27. I can recollect but one Black having pock-marks, which, in his case, could not be called light, although less strong than those ordinarily seen on a White man's skin. This Black answered to the name Shylock; and certainly in his sinister features and furtive glances, and subdued sullen bearing, one could trace little of the open, hearty (I would say honest) expression that stamps the *Wimbaja* in general.

28. Are any still alive with the marks? How many, and of what ages?

28. All answers to this question and to the half-dozen following it were so conflicting as to be all but valueless. I saw probably two-thirds of the Blacks, now living, of the tribe, but not one, howsoever slightly, pock-marked; on the other hand, I was informed that some having marks are yet to be seen. The early explorers affirm that the disease had plainly done its work before their time, whereas the Blacks (many of them at least) maintain that the White man introduced it.

32. Did many of the tribe die of it?

32. Yes.

33. What did they call small-pox?

33. *Mungga*.

34. Did they bury those who died of it?

34. Not known.

35. Are your Blacks cannibals? Please mention the grounds of your opinion or belief of this subject.

36. If they are cannibals, to what extent; and what are their practices with respect to cannibalism?

37. Please state any facts you know on the subject.

35, 36, 37. There appears to be no reason to suppose that they were at any time cannibals. Until stock littered their simple harvest, and dogs and horsemen

and fowling-pieces scared and thinned their lawful furred and feathered prey, and the effeminacies bred of apparel-wearing debarred them from fishing in the old fashion that insured a hauling, not chanced a hooking, they were abundantly supplied with food, and experienced, therefore, no provocation to a feast so gross as the cannibal's.

38. Have your Blacks any objection to tell their native names.

38. They hesitate, and in a manner so suspicious that when at length they tender a name, one cannot help doubting the genuineness of it. They always show an extreme repugnance to hearing mentioned, as to mentioning the name of one dead.

39. Please give me as many of their names as you are able, distinguishing those of men and women, boys and girls.

39. *Men*: Kāhppō, Bōoldō, Mūkkārāllŷ, Māhrūm, Tūn-gūlyārā, Māthābārīn, Ēebūrrŷ, Mūrroorrŷ, Kāhbō-rēekā. *Women*: Yōommā, Meīnmā, Gōorgoogōogā, Nēelppē-bündūkā, Mūrrīnjārā, Kāhbōonjārā, Nūm-mōonjārā. The children of the period (1884) affect English names *in toto*.

Bittōlā-gōollē (i.e. moon-house) is the name of an isolated hill, near the river, right bank, at about the centre of the territory, on Dunlop Station. This hill is marked in a map annexed to *Mitchell's Expedition in Eastern Australia*.

Kūlkūlkōbēekārēejē is the name of a creek at the foot of Bittola-goollee.

40. Have they any class-names? What are they? To what do they refer?
41. Do your Blacks (or did they originally) marry women of their own tribe or of some other tribe or tribes?

40, 41. The tribe was divided into (I believe) only two families, Kombo and Hippi; any member of the one of which might marry with any member of the

other. The marriage of a Kombo with a Kombo, or of a Hippi with a Hippi, constituted an offence against law. Marriage out of the tribe, being a matter of *vis*, commonly involved the summons *ad arma*.

42. Have any of the men more than one wife? What proportion had more than one?

42. A very small proportion had more than one wife, probably none but a redoubtable warrior could compass such an accession to his household, or, having compassed, sustain.

43. At what age do the males marry, and at what age the females?

43. The males might marry at 19, the females at 13 or 14.

44. At what age do the females bear children?

45. If the females marry out of the tribe, into which tribe do they marry.

44, 45. I could get no answer to either of these questions.

46. How do the men of your tribe obtain wives?

46. A man wishing to marry a girl of his own tribe expressed the wish to her parents, on whose application a meeting of the tribe was called, where the banns, so to speak, were published, and the girl was exhorted to be a faithful wife. The meeting dissolved, bride and bridegroom retired, as on their honeymoon, into other parts, until the possible shrew had been duly tamed; they then returned, and if the inquiry put to the girl by her mother as to whether she is happy could be answered satisfactorily, the pair continued to live together; otherwise they separated—that is, the girl went home again.

[This answer must be taken “for what it is worth,” as it was not confirmed. The most romantic part of it is omitted.]

47. Have they any laws about marriage; and, if so, what?

47. See 40, 41.

48. What becomes of widows?

48. A widow (boortooka) returned to her parents, but might marry again if she willed. It was according to rule that she should give preference to the brother, next younger than him, of her deceased husband.

49. Do children belong to the father's tribe or the mother's?

49. Marriage was within the tribes. Children belong to the mother's class.

50. On an average, how many children did each woman bear?

50. No answer obtainable to this question.

51. Is infanticide practised? To what extent? What is the cause of the practice? Are you aware whether it prevailed before the coming of the Whites?

51. The Blacks deny that infanticide was ever practised among them, but I can certainly recollect rumours of it, and I distinctly remember the case of one babe-in-arms which disappeared suddenly, "and nothing said." I fancy that the crime rarely occurred unless a mother, intolerably overburdened, found the poor thing an encumbrance—as ourselves say. If the custom existed at all, the coming of the Whites doubtless extended it, as a half-caste child was seldom to be seen.

52. To what diseases are your Blacks subject; and of what do they die?

52. The most common aboriginal disease was that still known by the name "giggle-giggle" (moorkka), a form apparently of scrofula, arising from uncleanness and dearth of vegetable food. This disease showed itself in whitish blotches, chiefly about the legs. The Blacks died less, perhaps, of any specified disease than of that mysterious inability (and uncarefulness too) to live, to which those succumb who are (and have discovered that they are) not "the fittest."

53. Do they raise scars on any part of the body by way of ornamentation; if so, describe the process, the age at which the operation is performed; the part of the body

on which the scars are raised, both as regards males and females?

53. On the back about the shoulders, on the outer side of the biceps, on the breast, never about the legs: they raised blisters that look like so many swollen leeches laid in rows. Either *moollee* or *kahra* was used in the operation, which took place before early youth had passed. If much pain followed, iguana fat was rubbed into the wounds; in any case they were bathed with water. The same parts of the body female (plus abdomen) were tattooed (scarred) as of the body male.

54. Do they circumcise? With what object? Do they intermarry with tribes which do not circumcise? Are all the males circumcised?

54. Circumcision is unknown.

55. Do they practise any other rite of the sort? If so, describe it?

55. No.

56. Do they knock out any of the front teeth? Which teeth? At what age? For what purpose? How is it done?

56. They knocked out the tooth, most fronting one, of the upper jaw of every lad as he neared manhood. None would account him man while full-mouthed. The tooth was expelled by means of two pieces of stick placed on each side of it (so as to form an obtuse angle—tooth vertex), and struck alternately until it gave way. (See 72.)

57. Do they pierce the septum of the nose, and wear a bone or stick through it?

57. A hole (*yerra-woollee*) is made in the septum of the nose, and a *menndeeahrra* is worn thrust through it.

58. Do they mutilate the body in any other way?

58. No.

59. Are there any differences of customs between the circumcised and uncircumcised; if so, what are they? Do enmities exist between them?

59. Circumcision is unknown.

60. Have they any religious belief? Do they believe in an Almighty Creator or Ruler?

60. They believe in one God (*Wahtta-noorinya*), the ample-handed maker and preserver of all things, but have neither knowledge, nor desire for knowledge, of him; nor does any man expect to see him, even should his delighted soul attain to its star. Some assert that they will exist after death as White men, the increasing number of these and the decreasing numbers of themselves leading them not unnaturally to such conclusion; others, that the evil one (*Boorree*) removes indiscriminately all souls, nobody knows whither.

61. Have they any superstitions; if so, what?

61. They still cherish a superstitious belief in a pair of snake-like water monsters (*Neittee* and *Yeutta*), endowed not with huge teeth only, but also with a special craving for the *Wimbaja*; also in *Boorree*, just mentioned, in whose despite, that the devoted camp may escape, nature engages the curlew (*willaroo*) to sound alarms from evening till morning; also, in a god of the winds, one *Pindee*, author of thunder, who gathers the clouds and (but sparingly) breaks them with a blow. They hold, too, that the spirits (*koylppa*) of the departed walk the earth after dark, and that the whisperings of leaves, when all else is still, are the murmurs of ghostly voices; nevertheless, they are not utterly averse from moderate travel by night. In respect of death, they somewhat illogically maintain (or maintained) that no man can die a *natural* death except through the ill-offices of an enemy, and that the manes of the dead cannot be appeased until that enemy has been discovered and despoiled of his kidney fat. This deed done, the *kopajja** of sorrow may be removed. The Bahkunjy Blacks, like most aborigines of regions subject to drought, kept in pay, as an item of necessary furniture,

* Pipe-clay worn on the head as mourning.—E. M. C.

a rain-maker (boontairramukkra). The process by which this man compelled the rain-clouds was to take of bark one strip, to knead blood and *kopajja* into a lump in it, and to deposit the mixture, sprinkled with feathers and coated with mud, at the foot of any gum-tree growing on the slope of a bank leading to water. In seven days from that moment rain might be expected; in seven days, or more, it would assuredly fall.

62. Have they any account of the Creation, or of the Deluge, or any traditions of the origin of their race?

62. Yes; but they plainly confuse their own traditions with what they have heard of our beliefs. For example, they speak of the Deluge as the big water that devoured the *White* man.

63. Is pitcheree or any other narcotic or stimulant used by your tribe; if so, how is it prepared and used; and what are its effects?

63. No aboriginal narcotic is known to the tribe; a fact deplored by all to whom this question was put.

64. Have your Blacks any crests or totems? What are they? To what do they refer?

65. Do your Blacks use signs instead of words? To what extent, and what particulars can you state?

66. Did your Blacks draw or paint in their wild state?

64, 65, 66. To these three questions the answers were invariably *No*, but I feel inclined to believe that, excepting so far as painting is concerned, they were false. I do not think that the Blacks painted, there being no caves and but few rocks in the territory.

67. Describe the canoes used by your tribe?

67. The canoes of this tribe were the gum-canoe (koombahla-booltaroo) and the box-canoe (koorkooroo-booltaroo). They were made of bark, somewhat "bowed" at either end, where would be placed a lump of clay as supplementary *prora* or *puppis*, and were propelled by a long pole (werkka), pulled with long firm strokes. The sides were kept apart by sticks

(yerkaka), laid thwartwise, abaft and forward of a third lump of clay (koony-kahn-go, or fire-place). More of this very handy clay was used for caulking, should any fissure occur.

68. How do they kill kangaroo and emu?

68. By surrounding them, and narrowing the circle until *poondee* and *poonggoroo* could be used to advantage. Or by noosing. The animal in this case was his own doomster.

69. Do they procure fish? With nets, spears, or hooks? If with hooks, describe them.

69. They both speared fish and netted them. Hooks were unrecognized as expedient until the more straight-laced days of the era of apparel-wearing. Net-fishing was the work of two Blacks, who grasping, each of them, a pole of the net, would swim hither and thither for a few minutes, and finally bring up against some gently shelving bank, or on some shallow.

70. Can you give me any information concerning their corroborees?

70. I remember little more myself of their corroborees beyond the facts that the chief bones (in front) of each performer were marked out, skeleton fashion, with *kopajja*,* that his knees and ankles were fringed with gum-leaves, and that during a part of the performance he would sweep the air above the ground, rhythmically from side to side, with bunches of green leaves, making the while with his mouth a hissing sound, as though in imitation of that made by the leaves; and that the gins, and very old men, and little children, who formed the appreciative audience, kept up a sing-song accompaniment, and beat time; the females by thumping their opossum-rugs, folded into pads, and the males by clashing their boomeranges together as cymbals. Perhaps the most striking feature of such corroborees as I witnessed was the ever-recurring transformation scene;

* Pipe-clay.

backs would be suddenly turned to one, and lo! "the collied night"; faces, and presto! an array of gesticulating, or leaping, or quivering skeletons. The Blacks of the present day are singularly reticent touching all their ceremonies—will not, indeed, refer to them in the presence of a gin (who generally manages to continue present); and of the many names supplied to me of their various corroborees I could substantiate none, save one—*mahnnee*.

71. What is the average height of the men; also of the women? Describe their hair. Are there any cripples or Albinos?

71. The men average in height about five feet and seven inches; the women are, in proportion, somewhat taller. The hair of the Blacks is black and strong and straight; heads even partially bald are rarities. I never heard of either cripple or Albino.

72. Do they make the youth into young men? At what age? With what ceremonies?

72. The lad (*kornoondoo*) became the præ-adult (*wilyahng-o*), and thence the adult (*tummba*), at the age of about eighteen years. Six weeks or so before the day on which the ceremony of his initiation had been appointed to take place he retired from the camp, preceded by an old man, and following by cuttings of bark flung at him by his youngest brother, or other boy, the women lying *perdues* behind a screen of boughs, erected lest any of them, seeing the direction taken, should curiously attempt to follow it. The old man conducted him to some secluded spot, where or whereabouts he remained, without communication with any but his possible fellows in probation, and without fire, until recalled. Food was brought to him daily by an elder (sole exception to the rule just cited), from whom at length he would learn of his promotion to the estate of *wilyahng-o*; whereupon, for a period of three days, he would fast. On the third day of the three the closing

ceremonies—the expulsion of the tooth, and whatever might pertain to that ordeal—took place; and these were followed by a corroboree, in which, as being then *tummba*, he was permitted to make one.

73. How do they dispose of their dead? Describe their funeral ceremonies, if any. Have they any form of mourning?

73. They bury their dead beyond highest flood-mark in the soft, easily-worked sand of the red sandhills. Nowhere, perhaps, may be met more face to face than at the funeral of a Black that touch which makes the whole world kin. The procession in twos or threes, for fellowship's sake; the hanging of heads, and the wringing of hands; the wailings in camp, on route, and at the grave's mouth, that come plainly from no hired lips; the carefully swathed body; the carefully swept holy ground containing it; the green leaves (flowers being none) laid under it and over it; the green boughs protecting it, all testify to recognition of the fact that a member has been taken, and that the members suffer and prize the worth of the lacked and lost. Nor may any sound be heard more plaintive, hardly more musical, than the varied intonations of the mourners, as each raises his or her peculiar cry of relationship:—*Kāh-kōō-jāi-ā-rāy*—Alas, my brother! *Wimba-rai-a-ray*—Alas, my child! *Wah-pa-nyai-a-ray*—Alas, my child's child! On one occasion I was present at a burial, when the widower* (as the chief mourner chanced to be) leapt into the grave, and, holding his hair apart with the fingers of both hands, received from another Black, who had leapt after him,

* The bereaved man's name was Towney. Towney was a chatty pleasant little "nugget" of a fellow, who, if one might judge him by his self-contained fearless manner, and by the fact of the presence of a bullet in his neck, had not held back from doing his part *versus* the invader. He went to Bourke shortly after the death of his gin, and was made tracker there; and when, through an accident, he died some years ago he received the honor of a public funeral.

a smart blow with a boomerang on the "parting." A strong jet of blood followed. The widower then performed the same duty by his comrade. This transaction took place, I fancy, on the bed of leaves, before the corpse had been deposited. I may add that, while walking lately (1884) on the other side of the river from Bourke, I came across a recently-made grave, about three and a half feet by two feet, swept and levelled, and bordered with pieces of round wood. Twenty pieces of *kopajja*, each of the shape and size of an emu egg, long drawn out at the ends, covered most of the space enclosed, while at the grave's head lay a much larger piece, and globular, that had apparently been worn. Quite a *gunyah* (hut) of boughs shadowed this grave.

74. What are the causes of their wars? How are they carried on?

74. The ordinary origin of a war between two tribes of Blacks was the offence of gin-stealing; the tribe of the intruding Black being aggressor, in case of their kinsman's death; the other tribe should he have escaped. Not that the word *war* in its extended sense applies to what would actually occur; there would be a few duels, and, perhaps, a *mêlée*, in which, by reason of the address of the combatants, not a life in all likelihood would pay forfeit; and then two ancients, one from each army, would step to the front, and exchange peaceful words, an example anon followed generally. The Wimbaja does not foster for long *alta mente repostum*, what we call bitterness and wrath—may be he is too indolent to do so, and, perforce, therefore, too indolent to prosecute a war.

75. How are disputes within the tribe settled?

75. The settlement of disputes within the tribe was left to a conclave of old men, who, having heard both parties, would do their best to bring about a reconciliation. Failing in such endeavour, they would con-

sent to the breaking of the peace which they had found themselves powerless to make. Nothing more serious, though, than a duel, and that, possibly, all but bloodless, might be expected; worse threatening, the kindly services of the old men would be again brought into play. The will and pleasure of these ancients (only form of government in the tribe) seems to have consisted largely of deprecation, but little of dictation, and to have been conveyed ever with a view to the rest and quietness of the community.

76. It has been said that messages are sent from one tribe to another by figures painted on bark or cut on sticks; will you give me your experience on the subject?

76. *I have been told* that, in the event of the loan of a net being required of another tribe, a waddy (club) having the image of a net scratched or carved on its nob, would be despatched thither; and that bark, too, was used as a means of communication.

77. Have they any mode of salutation amongst themselves, such as shaking hands, &c.

77. Two men, not necessarily related but friendly, when meeting, would salute by standing side by side, and casting, each of them, his nearer arm round his fellow's neck, with the greeting *kahmbeeja* or *bahlooja* (father or younger brother), according to the age of the addressed.

78. What was the extent of country which belonged to the tribe?

78. About 100 miles, as the crow flies, of river frontage. The extent of back country was probably undetermined, the act of trespass among such people as Australian aborigines being ordinarily the meeting anywhere of two alien companies.

79. Name the tribes with whom their boundaries conjoin.

79. The adjoining tribe, up the river, is *Bürrünbinyä*. That down the river is *Nüllülgö*. That back of left bank (Mulga country) is *Nyāmbä*. That back of

right bank (towards Warrego) is Kāhtëgüllŷ. That back of right bank (towards Paroo) is Bāhrünjŷ. The tribe Wāhmbünjŷ comes next above the tribe Būrrūmbīnyă; the tribe Tūnggă next below Nūllūlgö.

80. Have your Blacks any masonic signs?

80. I never heard of any.

81. Have the Blacks any Government, or council of old men? If so, please give full information.

81. See 75.

82. Does the native bee exist on your run? What is their economy? What are they like? Do they swarm? What is the weight of their comb, and quality of their honey? Can they do without water?

82. The native bee (tintee-noorra) did formerly exist on the run. It was slim and stingless. It needed water. The honey made by it was both pleasant to the taste and fragrant, but wanting in clearness until strained. I do not know whether native bees were given to swarm, nor yet what was commonly the weight of their comb. Here and there about the clayey frontage of the Darling grows a low small-leaved running plant (mummalarooka), which secretes a tenacious milky juice. With a speck of this juice (honey being required) a tiny piece of down would be attached to a bee's back (the bee having been caught while settled), and serve not only to retard the flight of the insect, but also to aid the eyesight of the Black pursuing.

83. Have your Blacks any cures for sickness? How do they treat wounds?

83. Except in the case of some mysterious disease calling for "treatment," when the doctor (turtoo-woollee) would beat and sweep with leaves the air and the ground about his patient, knead him with knuckles, mutter over him, and eventually gladden him with sight of a stone or piece of wood as *causa morbi*, the remedies applied by the Blacks accorded very closely with nature; the severest flesh-wound (beingga), for

instance, being merely sucked, and then poulticed with a poultice of earth, or of chewed green leaves, or of bruised bark; while for the most badly-fractured bone (yahkollojy-pinna) nothing more than splints of bark and comparative rest would be considered necessary. A man suffering from rheumatism (gahn-gala) would content himself with a poultice of boiled* marsh mallow (perndeecha). To remove a headache (turtoo-meeka), he would dive repeatedly, or hold the head over a fire of green twigs, or apply hot to it smoked green leaves, or, the pain in it becoming extreme, bandage it with a strip of green opossum skins; sandy-blight (meeky-kollala) and swelling-blight (tillunggoonna), he would cure with the juice of the pig-face, when this was to be obtained. Cold water within for a fever (kollala); cold water within and the heat of a fire without for a cold (koon-dinya), cold water both within and without for indigestion (koonto-meeka), are other examples of the simple "course" adopted aforetime by the Wimbaja. His alleged philosophic prescription for snake-bite, however, is open to question. If the snake's harmless, no remedy will be needed; if he's not harmless, none will avail.

* I fancy that before the arrival of the Whites boiling was unknown to the Darling tribes. — E. M. C.

No. 75.—BOURKE, DARLING RIVER.

BY GRENVILLE N. TEULON, Esq.

Kangaroo - - -	tulttä.	Hand - - -	mürrä.
Opossum - - -	yärinjy.	2 Blacks - - -	bööllä wimbäjä.
Tame dog - - -	mülttärä.	3 Blacks - - -	bööllä-nēechä wimbäjä.
Wild dog - - -	pöolkējä.	One - - -	nēechä.
Emu - - -	külttēē.	Two - - -	bööllä.
Black duck - - -	mīng-ärä.	Three - - -	bööllä-nēechä.
Wood duck - - -	kōönähly.	Four - - -	bööllä-bööllä.
Pelican - - -	böölēējä.	Father - - -	kähmbēējä.
Laughing jackass	körroökähkähkä.	Mother - - -	nūmmähkä.
Native companion	goolärkōō.	Sister-Elder - -	wähttoökä.
White cockatoo -	kölybōōkä.	„ Younger - -	wähtteējä.
Crow - - -	wähkōō.	Brother-Elder -	kähkōōjä.
Swan - - -	yon-go-lee.	„ Younger - -	bählōōjä.
Egg - - -	pērtēē-güllō.	A young man - -	tūmbä.
Track of a foot -	tinnä.	An old man - -	mērttä.
Fish - - -	(nogeneralname).	An old woman -	nähnggō.
Lobster - - -	(not known).	A baby - - -	kī-chüנגgä.
Crayfish - - -	kōön-gōōlōō.	A White man - -	tündōōkä.
Mosquito - - -	kōōndēē.	Children - - -	bärlōō-bärlōō.
Fly - - -	-	Head - - -	türtōō.
Snake - - -	-	Eye - - -	mēēky.
The Blacks - - -	wimbäjä.	Ear - - -	eürreē.
A Blackfellow - -	wimbäjä.		
A Black woman - -	bürrükkä.		
Nose - - -	pülkkä-pinnä.		

No. 75.—BOURKE, DARLING RIVER—*continued.*

Mouth - - -	yelka.	Boomerang - - -	wōnnä.
Teeth - - -	nūndēē.	Hill - - -	bōlö.
Hair of the head -	tūrtōō-wōolkkŷ.	Wood - - -	yērrä.
Beard - - -	wōkkä-wōolkkŷ.	Stone - - -	gībbä.
Thunder - - -	bōōttä.	Camp - - -	yūppärä.
Grass - - -	mōōttō.	Yes - - -	mārrāytä.
Tongue - - -	tūllēennä.	No - - -	nāhttä.
Stomach - - -	kōōntō.	Me - - -	āhppä.
Breasts - - -	pōōnnä.	You - - -	imbä.
Thigh - - -	mungka.	Bark - - -	tūlkērōō.
Foot - - -	tinnä.	Good - - -	gūnjūllä.
Bone - - -	pinnä.	Bad - - -	tōōllākä.
Blood - - -	kōōndärä.	Sweet - - -	gūnjūllä.
Skin - - -	pūlttä.	Food - - -	
Fat - - -	mūnnēē.	Hungry - - -	wīlkāhkä.
Bowels - - -	kōōnnä-wūlkkä- wūlkkä.	Thirsty - - -	yērīkkä.
Excrement - - -	kōōnnä.	Eat - - -	tī-ēē.
War-spear - - -	kūlkārōō.	Sleep - - -	ē-mārgälä.
Reed-spear - - -		Drink - - -	tōōnjälä.
Throwing-stick - -		Walk - - -	wōng-ä.
Shield - - -	wōōllōōmbūrrä.	See - - -	bōnimēē.
Tomahawk - - -	wōkkākä.	Sit - - -	nēēnggä.
Canoe - - -	bōōltārōō.	Yesterday - - -	yllāhgō.
Sun - - -	mēngkēētūllō.	To-day - - -	kēīlppō.
Moon - - -	bī-chōōkā.	To-morrow - - -	wāhmbēēnyä.
Star - - -	bōōllēē.	Where are the Blacks? - - -	wēēndyä wim bājä.
Light - - -	mēngkēē.	I don't know - - -	wēēndyäh-n-nō.
Dark - - -	wōngkä.	Plenty - - -	nōōllädä.
Cold - - -	yērkkēē.	Big - - -	kōōmbājä.
Heat - - -	bōytttyēē.	Little - - -	kēlchēlkō.
Day - - -	yūkō.	Dead - - -	bōōkkä.
Night - - -	tōōngkä.	By-and-by - - -	pōōlŷ-āhttä.
Fire - - -	kōōnŷkä.	Come on - - -	yō-thāhnēē.
Water - - -	nō-kkō.	Milk - - -	nūmmälōō.
Smoke - - -	pōōndōō.	Eaglehawk - - -	bīl-yāhrä.
Ground - - -	mūndēē.	Wild turkey - - -	tikkärä.
Wind - - -	yērttō.	Wife - - -	kōōmbāhkä.
Rain - - -	mūkkärä.		
God - - -	wāhttä-nōōrīnyä.		
Ghosts - - -	kōylppä.		

No. 75.—ADDITIONAL WORDS.

The long mark and the short mark are employed in this vocabulary, not only to insure, as far as possible, with the help of the hyphen, a correct pronunciation, but also to indicate the exact number of syllables in a word. In a compound word, the place of the long mark depends generally, as with ourselves, on the context: *tūrtoo-woolkky*, for instance, stands in contrast; distinction to *wōkka-woolkky*; *turtoo-wōolkky*, to *turtoo-pinna*.

Soft *c* or *s* does not exist in the tongue; for hard *c*, I have used *k*, as being unmistakable; *j* for soft *g*; *ee* for long *e*; *ay* for *a*, as in *baby* *ah* for *a*, as in *father*; *a* elsewhere is as the one or the other of the two vowels in *manna*. The softer consonants are often preferred to the harder—*p* to *b*, *t* to *d*, and, now and then, *k* to *g*. Double consonants have been constantly employed, even where a single consonant may seem enough (*pp* in *mulppa*, *nn* and *kk* in *noonntoolkko*, *e.g.*). The cause of this is the great emphasis which the Wimbaja lays on some one particular syllable, or two, of almost every word spoken by him, an emphasis so great at times as to convert into a mere by-the-way the portion left without emphasis. The emphasis is most apparent if the word be of two syllables, in which case he favors the penultimate, no ultimate being lengthened except in order to the strengthening of an exclamation.

Pronounce *al*, *all*, as in *valley*;

ull, as in *gully*;

th, as in *thought*;

arr, *err*, *irr*, *orr*, *urr*, respectively, as in *barrow*, *ferry*, *mirror*, *sorrow*, *hurry*.

God—*Wähttä*, *nōörinyä* (*i.e.*, *He of the right hand*).

Heaven, sky—*Körōbbŷnä*.

Sun—*Mēngkēēüllö*, *yūkōüllö*.

Moon—*Tintūnnŷ*, *bittölä*, *bī-chōōkā* (*i.e.*, *white*).

Star—*Bōöllēē*.

Morning twilight, sunrise—*Wāhm-bēē*.

Evening twilight, sunset—*Kāhlkkä*.

Day, light—*Mēngkēē*, *yūkō*.

Night, darkness—*Toōngkā*, *wōngkā*.

Morning star — *Wāhmbēē-bōöllēē*, *wōngkāhlōō* (*i.e.*, *that which darkness brings*). *

Evening star—*Mēngkālrnālrnŷ* (*i.e.*, *that which daylight brings*). *

Southern Cross—*Mirrābōōkā*.

Alpha, Southern Cross — *Nör-rŷ-äldŷ*.

Pointers—*Köllŷbōōkā* (*i.e.*, *cockatoos*).

Milky way—*Pōrrō-wō-thō*.

Orion—*Tōōlōrlājä* (the Wimbaja).

Pleiades — *Būrlū-chō* (the *Bur.rukka*).

Hyades — *Pōōndōōlō* (*poondoo*, *cloud*).

Meteor—*Bāhnggälä*.

Comet—*Nūlppä*.

Heat—*Bōŷttyēē*, *bōōkāhrä*.

Cold—*Yērkkēē*, *kōŷlyēē*.

Rain—*Mūkkrä*.

Water—*Nō-kkō*, *gūllīnggō* (*cf.*, *gully*, *gula*; *gurgle*, *gurgulio*), *mīlyārŷ*

* Mark the original beauty of these two conceptions.

No. 75.—ADDITIONAL WORDS—*continued*.

Drop of water—Türtōō-dārā.	Ford—Kāhnbā.
Bubbles—Nūldyā-nūldyā.	Reef—Kērnō.
Rainbow—Mōndūnbārā.	Island—Pōōlppō.
Clouds (various)—Ninndā, pōōndōō, kōōlārōō, taung-ārā.	Flood—Tōōlppā.
Lightning—Kūllā-kōōnŷkā, bērlā.	Wave — Kōōlārōō (? cf. koolaroo, cloud).
Thunder—Bōōttā (cf., boyttyee), pindēē.	Current—Kāhnēenyā.
Wind—Yērttō.	Eddy—Mīrrūnyā.
Whirlwind — Gōōrrā-bōōttā, yēn- dūnyā.	Water returning by bank-side— Nērrnōō.
North wind—Kōōlŷ-willŷ.	Creek—Kūlppā, dālyŷ.
South wind—Būkkīn-yērttō.	Ana-branch—Dālyŷ-vūlkkā.
East wind—Tōw-ārā.	Waterhole—Kāhkōōrōō.
West wind—Kō-lŷ-ērttō.	Lagoon—Bēē-rēē.
Sunlight—Bēlnbōkkā (? cf., bokka, leaf).	Rain-water pool—Mōōltūnyā.
Shade, shadow — Kōōlppārā (cf., koylppa, soul, ghost, and <i>Umbra</i>), mōr-rō.	Pool left by flood—Yēmbūnyā, nō- kkō-mūllā, thānākā- rōō.
Land, ground—Mūndēē.	Wet ground—Tūkkā.
Mirage (water on ground)—Tōōl- lākā-nō-kkō, (i.e., false water).	Ground of such a wetness that the feet sink in it—Yōō- lārōō.
Mirage ("gin and water")—Bōŷ- tyēē-mūngkō-mūngkō, (i.e., heat, blinking).	Ground of such a wetness that water lies on it—Pōōng-ārōō.
Hail—Wērlōō.	Rut left by flood—Pūlkkārŷ.
Dew—Kēlttō.	Fissure left by flood—Yēlkkŷ. †
Hoar frost—Bāhnggārā.	Hollow, hole—Mēēnggā, wōōllēē.
Ice—Nēllēēng-ūrrā.	Sand—Tērnā.
Fog—Pōōndōō-pōōndōō (i.e., smoke and smoke, or smoke of smokes; so our "red red." Cf. poondoo, cloud, and also <i>nebula</i> , <i>nubes</i>).	Hill—Bōōllā, bōlō.
Mud—Būllā.	Sandhill—Tērnā-bōōllā.
River—Pārkkā.	Mountain—Mūkkō.
Bank—Mēnddā.	Open country—Pūllārā (cf. pullara, flame, whereby coun- try is made open; and pullara, bald).
Point—Mērtēē.	Scrub country—Mūlppā.
Bend—Tōōkkūrrā.	Plain—Bōōlkkā.
Reach—Bōppūmbā.	Dust—Bōōttārā.
	Gum-tree—Kōōmbāhlā. (Is it by a chance or by a conceit that maiden also is koombahla? * " <i>Alba</i> <i>ligustra</i> , * <i>Vaccinia</i> <i>nigra</i> !")

* Other doubles are—Ternna (sand, back); boolla (hill, two); multtara (tame dog feather); merry (brow, very); mungko (lower arm, to wink); geerra (country, quickly) wong-a (oven, to walk); bulkka (string, to kill).

† See *mouth*, page 209.—E. M. C.

No. 75.—ADDITIONAL WORDS—*continued*.

Box-tree—Kōōrkōōrōō.	Honey—Währāhnā.
Saltbush (gigas)—Bāhlākā.	Opossum hole—Pūntūnyŷy.
Cotton-bush—Nōōrpōōrōōjā.	Kangaroo—Tūlttā.
Polygonum (p. junceum)—Wēēn- ddā.	Wallaby—Mūrrīnyā.
“Roly-poly”—Kāhnālā.	Kangaroo-rat—Wōng-ārōō.
Sowthistle—(“warregal cabbage”) būllūmbā.	Tame cat—Mārōōn-bārōō.
Trefoil—Pōōnttā.	Tame dog—Mūlttārā.
Pigface—Kāhnbēē.	Wild dog—Pōōlkējā.
Nardoo—Tūndūkkā (? cf. tukka).	Bandicoot—Pōōlkēnyā.
Pig-weed—Tōōng-ārā.	Rat—Pōōlkō.
Yam—Kōōnpīnyā.	Mouse—Mūng-ō.
Mushroom—Bōōllēē (cf. our star- wort, starfish).	Opossum—Yā-rīnjŷy, wōrrēbōōkā.
Marshmallow—Pērndēēchā.	Emu—Kūlttēē.
Bee-plant—Nūmmālārōōkkā (num- maloo, milk).	Curlew—Willārōō.
Native spinach—Kōōlātŷlā-mūnnōō.	Native companion—Gōōlērkkōō.
Cress—Bāhnāchā.	Swan—Yōōngōlēē.
Cowslip—Kōōrōōnggōōrōō.	Turkey—Tīkkārā.
Lily—Bāhlāhmbāhthārā (pronounce th as in <i>this</i>).	Pelican—Bōōlēējā.
Native pear*—Kāhkōlā.	Eaglehawk—Bīlyāhrā.
Sturt's pea—Mēēkŷlūkā, gōōlēlkkōō.	Kite—Gōōrkkā.
Toadstool—Bōōllēē-wēē-rā (cf. mush- room), bēlttēē.	Crow—Wāhkōō.
Herbage—Bōōrddēē.	Sulphur crested cockatoo—Kōōlŷy- bōōkā.
Grass—Mōōttō.	Tricolor-crested cockatoo (Lead- beater's) — Kāhgōōlā- rīnyā.
Root—Pūlyārā.	Rose-breasted cockatoo—Killūmbā.
Sap—Yōōng-ā.	Black cockatoo — Pīnnŷyā-kōōlŷjā, tēēāhrō.
Trunk—Tāhrēē (cf. tahreenya, per- pendicular).	Parroquet—Killūnggōōnyā.
Bark—Pūlttā (i.e., skin; cf. pelt, <i>pellis</i>), tūlkērōō.	Laughing jackass — Kōōrōōkāh- kāhkā, tākkōōkā.
Bough—Wōōtā-yērrā.	Morepork—Wōōpōōgā, nōōrrkōōn- yā.
Branch—Wōl-yērrā.	Black duck—Mīng-ārā.
Leaf—Bōkkā.	Wood duck—Kōōnāhlŷy.
Blossom, flower—Wīndōō.	Teal—Kōōltāpā.
Seeds—Dīng-ŷ-dīng-ŷ, pāhppā.	Squatter pigeon—Bāhndēē-wōōttā.
Gum—Tūnnīnyā.	Crested pigeon—Gōōlūmbūllā.
Honeycomb—Kūllōō.	Speckled dove (g. cuneata)—Kōr- wōōthōō.
	Magpie-lark—Kōōlōōtārōō.

* Not the wooden fruit commonly known under this name, but a rind of moderate hardness and thickness, containing a mass of soft spun glass-like fibre, encased in a coat of bright green scales.

No. 75.—ADDITIONAL WORDS—*continued*.

- Swallow—Ninebytnbý.
Wagtail—Tirry-girryká (cf. *motacilla*).
Hornet—Windýadý.
Bee—Tintée-nóorrá.
Butterfly—Billubýlëukká (cf. *papilio*, *schmetterling*, *farfalla*, *mariposa*).
Mosquito—Kōondēē (? cf. *koonnee*, *sting*).
Blow-fly—Kōōtrötý.
March-fly—Pimpéry.
Eye-fly—Wing-ōrōō, mō-kāy.
Sand-fly—Nēēlēē-ōōppýká.
Ants (various)—Kūlkéry, pintēētēē, bēēpūnbūllā, mērndā, mōōnnēē, mippārōō.
White ant—Thūnnīnyā.
Grasshopper—Nāhrōōkā, bēndēē.
White grub—Mī-chūnggā.
Centipede—Kēlkkā, ēūrrýgärtūkkā.
Tarantula—Mūrrāmārtūkkā (“The spider taketh hold with her hands”).
Scorpion—Kāhlēē-kōōndārā (“They had tails like unto scorpions”).
Louse—Nōōllttō.
Snakes (various)—Mēētīndý, dāhn-gōō, mōōndārā, mūlkéry (or tōōrōō).
Iguana—Tārkōōlōō.
Lizard—Yēndōōrōō.
Worm—Īllāndōōrōō.
Tortoise—Bōōmālābōōkā.
Frog—Būnbūllā (bulla, mud).
Crayfish—Kōōn-gōōlōō.
Mussel—Īllēējā.
Cockle—Bōkkōjjārā.
Periwinkle—Mēēmēējāry.
Fishes (various)—Tāhpōōrōō, pūng-ārā, nāhmbā, yūm-māhjā, kōōnbāhlēē, pērndōō.
Fur—Pōōlkký (in composition, softened to woolkky).
Tail—Kōōndārā.
Claw—Mēllīnyā (nail).
Beak—Mōōnnōō (upper lip).
Wing—Wūnyēē (upper arm).
Feather—Mūlttārā, pōōlkký.
Down—Pōōlppā, pōōlkký.
Egg—Pērtēē-gūllō.
Nipper—Nūnnēē (tooth).
Sting—Kōōnnēē.
Soul, ghost—Kōylppā.
Body—Māhnbā.
Bone—Pinnā.
Hair—Pōōlkký.
Head—Tūrtōō.
Hair of head—Tūrtōō wōōlkký.
Hair at back of head—Bōmbý-wōōlkký.
Skull—Tūrtōō-pinnā.
Brains—Tūrtōō-nūmmālōō (i.e., head milk).
Forehead—Bēēkkōō.
Brow—Mērrý.
Eyebrow—Mērrý-wōōlkký, mēēng-ā-wōōlkký.
Eye—Mēēký.
Eyelid—Mēēký-bō-lā.
Eyelash—Mēēký-wōōlkký.
Tears—Nāhkkā.
Nose—Pūlkkā-pinnā (? cf. *pulkka*, *string*.....).
Nostril—Mēēndāmūllō.
Ear—Eūrrēē (cf. *auris*, *οὖς* ; also, *αὐλή*, *ἀήρ*).
Upper lip—Mōōnnōō.
Hair of upper lip—Mōōnnōō-wōōlkký.
Lower lip—Mēēmēē.
Hair of lower lip—Mēēmēē-wōōlkký.
Tooth—Nūnnēē.
Gums—Nūnnēē-bāhndēē.
Tongue—Tūllēēnnā.
Saliva—Nūlltchā.
Cheek—Nūllēē.
Chin—Wōkkā.
Beard, whiskers—Wōkkā-wōōlkký.

No. 75.—ADDITIONAL WORDS—*continued*.

Throat—Yēlkkā.	Fingers—(first and second†)—Nō- kkākōō-māhmbūnyā.
Neck—Pērnā.	Fingers—(third and fourth‡), fourth finger—Nūlkkēō- mūrrā.
Gullet — Kōōn-gūn-gūrrā (cf. gul- linggo, water).	Thumb—Kōōndāhmāhkā.
Collar-bone—Bimbāry.	Nail—Mēllinyā.
Breast—Pōōndōlō.	Thigh-joint—Bīlkinny.
Breast—(i.e., <i>uber</i>)—poonna.	Upper leg—Mūngkā.
Nipple—Nūmmā (cf. moonnoo and meemee, and also <i>mamma</i>).	Knee—Dinggy.
Milk—Nūmmālōō.	Lower leg—Yēlkkō, dindōō.
Rib—Tirrá-kēeky-pinnā.	Calf—Yēlkkerrā.
Heart—Bōrlōō.	Shin—Dindōō-pinnā.
Lungs—Thūlkkā.	Ankle—Mēnggōōnyā.
Belly, stomach—Kōōntō.	Foot—Tinnā.
Naval—Winggōō.	Heel—Wērttā.
Liver—Tūng-gūnyā.	Sole—Kōōntō-tinnā (i.e., the belly of the foot).
Dung—Kōōnnā.*	Toe—Mērlōō.
Bowels — Kōōnnā-wūlkkā-wūlkkā (pulkka, string.....).	Big toe—Wēstyōō.
Kidneys—Yeerltto.	Skin—Pūlttā.
Urine—Tippārā.	Perspiration—Kūng-ārā.
Shoulder—Kūlttā.	Vein — Yēnttā-wūlkkā (pulkka, string.....).
Shoulder-blade—Nēllēō-pinnā.	Blood—Kōōndārā.
Back—Tērnā.	Fat, marrow—Mūnnēō (e.g., yeerltto-munnee, kid- ney fat; mungka-mun- nee, leg-marrow).
Backbone—Tērnā-pinnā.	Small-pox—Mūnggā.
Hip—Tingkā.	"Giggle-giggle."§—Mōōrkkā.
Upper arm—Wūnyēē, tūrtēē.	Fever—Kōōllālā.
Biceps—Wēīngkārā.	Sandy blight—Mēeky-kōōllālā (i.e., the fevered eye); mēeky-kōōndārā (i.e., the bloodshot eye).
Elbow—Kōōpō.	
Lower arm—Mūngkō.	
Hand—Mūrrā.	
Wrist—Wērttō-mūrrā (i.e., the <i>heel</i> of the <i>hand</i>).	
Palm—Kōōntō-mūrrā (i.e., the <i>belly</i> of the <i>hand</i> ; "the hol- low of his hand." Cf. <i>alveus, alvus</i>).	

* Note the series of which this word is head and front—Koongungurra, koonto, koonna-wulkka-wulkka, koondara, koonnee.

† To the best of my remembrance, all Blacks, when drinking, flirled the water into their mouths with these two fingers (the third may have been included) of the right hand; and the women, when net making, employed as mesh-frame the same fingers of the left hand; hence, doubtless, the conjoining of them as above. Likely enough, too, they formed the paint brush of the artist—in-kopajja—when adorning a comrade for the corroboree.

‡ It is an interesting fact that the subordinate place in all ages allotted to the third finger should have obtained among these Blacks, *toto divisi orbe* as they were.

§ The eruptive disorder common amongst our Blacks is, I think, meant by this word.—
. M. C.

No. 75.—ADDITIONAL WORDS—*continued*.

Swelling blight—Tillüנגgöönä.
 Rheumatism—Gāhn-gälä.
 Flesh wound, scar of wound—Bēing-gä.
 Broken bone—Yāhköllöjy-pinnä.
 Cramp—Mēntēējā.
 Indigestion—Kōōntō-mēēkā.
 Headache—Tūrtōō mēēkā.
 A cold—Kōōndīnyā.
 A boil—Mēntōō.
 White man—Tūndōōkā.
 Black man, Black men—Wimbājā.
 Black woman—Būrrūkkā.
 Black women—Būrrābārūkkā.*
 Old man, head man—Mērttā.
 Old woman—Nāhnggō, Kōōmbāhkā.
 Husband—Māhlēē, nōōundājā.
 Wife—Nāhnggō, Kōōmbāhkā.
 Father—Kāhmbēējā.
 Mother—Nūmmāhkā (numma; cf. *maman, mamma.*)
 Son, daughter—Wimbārā.
 "Our mutual child."—(Expression used by either parent to the other when speaking of one of the children of the family)
 —Wimbārā-n-üllēennā
 Elder brother—Kāhkōōjā.
 Younger brother—Bāhlōōjā.
 Elder sister—Wāhttōōkā.
 Younger sister—Wāhttēējā.
 Father's brother—Kāhmbēējā (i.e., father).
 Father's sister—Nūmmōōjā.
 Mother's brother—Wāhkājā.
 Mother's sister—Nāhlōōjā.
 Nephew, niece—Gāin-gōōjā.
 Cousin (male)—Kāhkōōjā (i.e., elder brother.)†
 Cousin (female)—Wāhttooka (i.e., elder sister.)

Father's father—Māhtājā.
 Father's mother—Mēetōōjā.
 Mother's father—Nāhttājā.
 Mother's mother—Gāhnēējā.
 Grandchild—Wāhpā-nyā.
 Father-in-law (to the husband)—
 Wāhkājā (i.e., mother's brother).
 Mother-in-law (to the husband)—
 Nāhlōōjā (i.e., mother's sister.)†
 Son-in-law—Gāin-gōōjā (i.e., nephew).
 Father-in-law (to the wife)—
 Kāhmbēējā (i.e., father's brother.)†
 Mother-in-law (to the wife)—
 Nūmmōōjā (i.e., father's sister.)†
 Daughter-in-law—Gāin-gōōjā (i.e., niece.)†
 Baby—Kī-chüנגgā.
 Twins—Bōōllāmā.
 Child—Bērlōō.
 Children—Bērlōō-bērlōō.
 His (mother's husband's, i.e.) father's boy—Māhlēē-bērlōō.
 Her (father's wife's, i.e.) mother's girl—Nāhnggō-bērlōō.
 Lad, youth—Kōrnōōndōō.
 Lass, maiden—Kōōmbāhlā.
 Young man, immediately before initiation—Wilyāhng-ō. ‡
 Young man, after initiation—
 Tūmbā.
 Widower—Yērkkēējā (? cf. *yerkkee*).
 Widow—Bōōrtōōkā.
 Orphan—Wūlkīnyā.
 Rainmaker—Bōōn-tāir-rā-mūkkā.
 Doctor—Tūrtōō-wōōllēē.
 Manslayer—Būlkkā-bōōkkā.

* The plural, by reduplication of some sort, appears to be the chief, if not the sole, form of plural in the language.

† These are only suggestions founded on analogy.

‡ See page 119.—E. M. C.

No. 75.—ADDITIONAL WORDS—*continued*.

Country (<i>regio, patria</i>)—Gēerrā.	Camp—Yüppärā.
News—Pülkköö.	Aboriginal hut—Gööllēē.
Corroboree—Māhnēē.	Ridge-piece—Yērkkākā (<i>i.e.</i> , y-gool-lee).
Fight—Gōō-rīnyā.	Front upright—Mēēnggōōkkā.
Mêlée—Nōöllādā-gōōrīnyā.	Rafter—nōō-āhkkā.
Duel—Bārkkōōlōō-gōōrīnyā.	String, cord—Pülkkā (sometimes hardened to bulkka, sometimes softened to wulkka).
Devil—Bōōrrēē.	Canoe—Bōōltārōō.
God of the winds—Pīndēē (whence pindee, thunder).	Canoe-pole — wērkkā (<i>i.e.</i> , b-werkka).
Monsters of the waters—Yēuttā, nēittēē.	Canoe-cord—Wāhwērŷ-wülkkā.
Burial - ground — Mündēē-mündēē (<i>i.e.</i> , ground and ground, or the ground of grounds, <i>i.e.</i> , God's Acre).	Thwart-stick—Yērkkākā.
Grave—Tōōnggāhrā (see toong-gahty,* to bury; and cf. <i>sepulchrum, sepelire</i>).	Net—mülkkā.
Well—Kēēтчā.	Fish-spear—Tintēē.
Road—Yēngkā.	Spears—(2-barbed)—kūlkārōō, nūndēē-bōōkā.
Track (<i>i.e.</i> , “spoor”)—Tīnnā (so <i>karā πόδας</i> , on the tracks).	Spear (1-barbed)—Wīrrā-wīrrōtŷ.
Stone—Gībbā.	Spear (unbarbed)—Gōöllēēr.
Wood—Yērrā.	Shield—Wōōllōōmbūrrā.
Fire—Kōōnŷkā.	War boomerang—Wōnnā.
Fireplace—Kōōnŷ-kāhu-gō.	Returning boomerang — Wōnggēē.
Flame—Pūllārā.	Large club—Kō-lō-rōō.
Sparks—Tēēwēē.	Small club—pōōnggōōrōō.
Smoke—Pōōndōō, pōōndōōmā.	Club of another sort—Pōōndēē.
Charcoal—Nēkkēē.	Club (flat)—Mūng-ā-būttākā.
Ashes—pūlppā.	Tomakawk—Wōkkakā, pīrrāmbō-nā.
Bread—Mūnnōō.	Stone tomahawk—Dūrrīnyā.
Meat — Wōnggā.	Spade—Bōppārā.
Paste of seeds—Wōmppā.	Yam-stick—Wērkkā.
Cake of seeds—Bōōkālā.	Stone chisels—Mündōōbā, mōöllēē.
Flat stones, wherewith to bruise seeds—Yēlttä.	Stone knife—Yērndā.
Oven—Wōng-ā (? of wong-aroo, kangaroo-rat).	Shell knife—Kāhrā.
Break-wind—Kāhtrōtōō.	Bone knife—Tūlttä-pīnnā, kūlttēē-pīnnā.
Sun-shade—Tāhng-ōrōō.	Stick, with which tooth is expelled —Yēntōōrōō. †
	Punch, for “giggle-giggle”—Pōōngōōtā.
	Red ochre—Kōōttēē.

* As a rule, noun, verb, and adjective, and occasionally adverb, are the same word exactly.

† The Blacks open the innumerable pimples which arise from this disorder with a little pointed stick.—E. M. C.

No. 75.—ADDITIONAL WORDS—*continued*.

“Pipe-clay” (sulphate of lime)— Kō-pājja.	Tall, lofty—Bōō-rījjaŕŕŕ-tūrtōō (i.e., head afar), tūrtōōlājja.
Wooden bowl (large)—Yōōkōōjja.	Big—Kōōmbājja.
Wooden bowl (small; wherein to heat water)—Yērrā- kōōrōōkā.	Little—Kēlchēlkō.
Mat—Pintōōkā.	Perpendicular—Tāhrēēnyā.
Basket—Kōōrōōkā.	Horizontal—Ēēppā.
Net (small, for odds and ends)— Wōrrōkā.	Right-handed, using the right hand —Nōō-rinyā.
Rug—Kōmbēē.	Left-handed, using the left hand— Yānggōōjja.
Fringed apron—Wēērlppā.	Using both hands, ambidexterous— Mūllūk-mūllūk-nōō- rinyā.
Loin-line, supporting it—Wēērlppā- wēēnyā.	Angry—Kōōllā.
Loin-net (for bracing the body)— Wēērlppā-pūlkkā.	Ill—Mēēkā, mēēkājja.
Fly-switch—Wēērlppā (i.e., e.g., wingoroo-weerlppa).	White—Bi-chōōkā.
Nose-stick — Mēundēēāhtia (i.e., meundamullo-yerra ; i.e., nostril-stick).	Black—Kēkrēēkā.
Head-band—Mērrŕŕ-mērrŕŕjja.	Red—Nāhllkēēkā.
Head-net—Tūrtōō-wēērlppā.	Blue—Kō-krēēkā.
Feathers in tufts (e.g., emu-feathers) placed therein—Kūll- tēē-wōōlkkŕŕ.	Green—Nōōnbārākā.
Necklace—Pērbā-wūlkkā.	Hungry—Wilkāhkā.
Hole in septum of nose—Yērrā- wōōllēē.	Thirsty—Yērlkkā.
Ornamental scars—Nīngkā.	Empty—Dīkkūllā.
Gap in front teeth—Bīng-ō-lōō.	Lame—Pōōlkkā.
Hat—Tūrtōō-pārōō.	Grey—Gōōrrā.
Good—Gūnjūlkkā, gūnjūllā, bēl- lēērrā.*	Blind—Wōntōōjja.
Bad—Tōōllākā, tōōllākūllŕŕ.	Bald—Pūllārā.
Fat—Nōōrrēē.	Deaf—Nāhppājja (? cf. n-ahppa, 'tis I: i.e., 'tis only I; the compulsorily unsoci- able; pass on).
Old—Tō-tāylŕŕ.	Dumb—Mūndūng-inggā.
Truthful—Mārrāytā.	Insane—Tūrtōō-wūlkkā† (? cf. bulkka, to kill ; or pulkka, string . . .).
Untruthful—Tān-gōōjja.	Dead—Bōōkkā.
Hot—Bōytyēē.	To Hear, to understand—Tūllēētēē (shows how affined in the wimbaja are <i>δύς</i> and <i>ῥόυς</i>).
Cold—Yērkkēē, būndēēng-tūllā.	Smell—Bō-ōōttā.

* These three words (which are adverbs also) may be joined indifferently with any noun or pronoun that is to be favorably qualified, the occasion supplying the full sense intended. They stand, therefore, for good, sweet, new, &c. *Toollaka* and *toollakully*, in like manner, answer to our bad, lazy, quarrelsome, &c.

† See page 213, *turtoo woolky* = *hair of the head*.—E. M. C.

No. 75.—ADDITIONAL WORDS—*continued*.

To See—Bōmmēē.

Summon by whistling—Kōyl-
ppēē (? cf. koylppa).

Call by name—Kūlpprā.

Fetch—Wōttōlāy.

Seize forcibly—Nōō-rīnyā (noo-
rīnyā, as verb or as ad-
verb, takes the long
mark on the first
syllable).

Tattoo—Wāhmmā, bāhtēā.

Kiss—Mōōnnōō-injā (moonnoo).

Tickle — Nōōnnā-nōōnnāndā
(cf. kinda-kindunda,
the event of noonnda
noonndunda).

Pinch—Bēētā.

Stroke—Tōīnbōmbā.

Strike—Pērtā.

Kill—Būlkkā (cf. bookka).

Bury—Tōōnggāhty.

Breathe, to sigh—Tōw-ērry.

Sniff—Wāhnggūnyā.

Sniff, rubbing the nostrils with
the finger—Mēnnā-
mūllābūttā.

Blow the nose—Nōndērry.

Sneeze—Ēnchōōchō.

Crawl—Būnggā.

Dance—Wōōmbōmbōōllēē.

Swim—Yēēkkā.

Dive—Būrrūng-ā.

Walk—Wōng-ā.

Run—Kōlyarā.

Pant—Mōōttō-mōōttō.

Stumble headlong—Nāhnggāhlā-
tānggōōrēē (? cf. nah-
nggo).

Fall—Bēēkkā (cf. bookka).

Sit down, remain—Nēēnggā.

Sit crosslegged—Pīntēē-pīntēējy.

Lie down, recline—Ēēmmā [cf.
ēēppa].

Think—Mōōrrā.

Sleep—Ē-mārgālā.

To Dream — Bōōkōylyppy (? cf.
koylppa).

Snore—Pōōmpōppā, bāhndūndā.

Yawn—Tāhppāpā.

Wink—Mūngkō.

Blink—Mūngkō-mūngkō.

Stare—Wāhmbā.

Get up — Dīnggērŷ (dinggy :
“ A hand touched me,
which set me upon my
knees ”).

Smile—Mō-kī-yō.

Laugh—Kīndā-kindūndā.

Hum—Mōōnnōō-mōōrrā.

Whistle—Wēēlpōōlkō.

Sing—Yēngkō.

Gabble—Yūndā-yūndādā.

Shoot out the lip—Mōōnnōō-
bōōtēējā (monnoo).

Sulk—Brēērry.

Stamp foot—Nūmmbūddy.

Fight—Gōō-rīnyā.

Sob—Nēnnngō-nēnnngārŷ.

Cry — Nēērrā, nāhng-ārōō
(nahnggo: “ Women.
must weep ”—Kings-
ley).

Groan—Yērkkō.

Cluck with tongue — Nōōnn-
tōōlkkō.

Drink—Tōōnjālā, twēēndyā.

Hiccough — Tūntūndā, nūmm-
būllā.

Blow with mouth—Pōōrppā.

Eat—tī-ēē, tār-ēnjārŷ.

Gorge—Wērttō-tīēē, bēllēērrā-
tīēē, nōōrīnyā-tīēē.

Be ill—Kūllūllā.

Spit—Nūlltchā.

Cough—Gōōnkōkō.

Vomit—Mūndūndā.

Stammer—Mūndūlkā.

Whisper—Māhrā-būlkkōō.

Shiver, tremble—Yūrlŷ-ūrlŷ.

Faint—Wāhlōō-wāhlōōlbā.

No. 75.—ADDITIONAL WORDS—*continued*.

To Die—Bōōkkā.

Smell ill—Bōōkkā-bōōkkā (*i.e.*, to be dead indeed).

Very very long ago—Kāhndēēn mērry kāhndēēn yōkō (*i.e.*, yako).

Very long ago—Kāhndēē-kāhndēēn-yā, mērry mērry kāhndēēn yōkō.

Long ago—Kāhndēēnyā, kāhndēēn yōkō.

Lately—Kēlppō-kēlppō.

The day before yesterday—Kāh-rōōkō.

Yesterday—Īllāhgō.

To-day—*Now, almost* (cf. our *presently*)—Kēlppō.

To-morrow—Wāhmbēēnyā, Kāh-rēēngkỹ.

To-morrow morning—Wāhmbō-āhmbỹ.

The day after to-morrow—Kāhkāh-rēēngkỹ.

The day after the day after to-morrow—Kāhkāhkāh-rēēngkỹ.

In five days hence—Yēntā tinnā yōkō.

In ten days hence—Tinnā ōhllō yōkō.

By-and-by—Pōōly-āhtā.

Some day or other—Bōōrijjāry kāhnēē (*i.e.*, afar to come) — kāhnēē-ēē-kāhnēē.

Forthwith—Tündēējā.

Often—Tūn-gā.

Always—Tūn-gā mērry.

Never—Killā.

For long—Wērkō-ō-tā (cf. kitto-ō-ta, farewell).

One—Nēēchā.

Two—Bārkōōlōō, bōōllā.

Three—Bārkōōlō nēēchā.

Four—Bārkōōlōō bārkōōlōō.

Together—Bōōllā.

Apart—Nēēchā-nēēchā (*i.e.*, one by one; cf. *duo duo*, St. Mark vi. 7).

To the right—Nōōrinyā.

To the left—Yānggō.

On the hither side—Wōrrōnārūkkā, wōr-āngery.

On the thither side—Mūllārkā.

Anigh—Tēlppā.

Afar—Bōō-rijjāry, bōō-rēēllỹ.

Indoors—Kōōntō-gōōllēē (*i.e.* the belly of the house).

Out of doors—Tāhnā-mūllākā.

The end—Tintēē-wūlkkā.

The middle—Tintēē-ūkkā, tūrtōō-nō-kkō.

Everywhere—Tintōō-nō-kkō.

Very, thoroughly—Mērry.

Plenty—Nōōllādā.

Lo !—Bōōmmēē.

Hark ! Tūllēētēē.

What ?—Minnā ?

Where ?—Wēēndyā, wēēndyārā.

Well said ! Well done ! Hooray !
Allright !—Gūnjūlkkā,
gūnjūllā, bēllēērrā.

You don't say so !—Āhtēēng-ā.

Yes, truly—Nāhō-, nāy (cf. *na*),
mārrāytā.

Yes, indeed—Mārrāytā, mērry.

No—Nāhtā.

Certainly not—Nāhtā mērry.

Have done !—Nāhōhtā, nāhtāhtā.

I—Āhppā.

You—Īmbā, indōō, ō-mmā.

He, She, It—Wāhtā, wāhtō.

The man yonder, That woman, This thing—Wāhtā-ēēnnō.

One more—Nēēchā binnā.

It's all one to me, I think with you
—Eūnēē-n-āhlppỹ, eū-
nēēnyā-n-āhppā. (cf.
unus).

Ah me !—N-āhppā gūllāgō.

No. 75.—ADDITIONAL WORDS—*continued*.

Take care!—Wirrā-millā.
 Cheer up! Don't make a fuss! Hush!
 Mōondā-nēenggā.
 My dear—Māhmbō-li.
 Come hither—Yō-thāhnēē, yō-vāh-
 rēēpā.*
 Go hence—Wāhrā-thāhnēē, wāhrā-
 vāhrēēpā.*
 Come hither quickly!—Yō-mērry-
 thāhnēē, yō-mērry-
 vāhrēēpā.
 Fetch it hither!—Yāh-wāhtō.
 Take it hence!—Wāhrā-gāhndēē.
 I'm off—Thāhnēē āhppā, āhppā
 thāhnēēng-ūng-ā.
 You stay behind—Imbā nēenggā.
 Which way shall I go?—Wēendyā
 āhppā thāhnēēng-
 ūng-ā.
 Go that way—Wāhtō-ā-rāhnēē.
 Quickly, quickly!—Gēerrā gēerrā.
 Halt there!—Nēenggā.
 Keep to the road—Yēngkā binnā.
 I don't want to go!—Killhānēēng-
 āhppā.
 I shan't go!—Mōolltūrrēēng-āhppā.
 I'm very tired—Bōolyāhppy-wāh-
 ndā-āhppā.
 I have too huge a corporation—
 Kōōnnā-nā-pēllā-āhppā.
 I'm very ill—Mēēkā-l-āhppā.
 Come, no more of that gabble—
 Wēendyūk mündy yūn-
 dā yūndādā indōō.
 Go and have a drink—Bēēlkkā
 tōōnjālā.
 Where are the Blacks?—Wēendyā
 wimbājā.
 I don't know—Wēendyāh-n-nō. (*i.e.*,
 ay, where indeed?)
 I have seen it—Bōmmēē wāhtō.
 I have not seen it—Killā bōmmēē
 wāhtō.

I have heard of it—Tullēētēē wāhtō
 I understand—Tullēētēē āhppā.
 What do you say?—Kō-pā kōōrāy,
 There's a Black coming—Thāhnēēng-
 ūng-ā nēēchā wimbājā.
 Seize the fellow!—Nōō-ringā wāhtō.
 ("With all our *main*
 of power.")
 Why so?—Minnā mündy.
 There's not a Black about the place
 —Killā nāhtā wimbāj-
 ēttēē.
 Is a Black here?—Wimbājā nēenggā.
 Yes, I!—N-ahppa.
 "Good morrow to thee! Welcome"
 —Gēerrā - thāhnēē,
 gēerrā-vāhrēēpā, (*i.e.*,
 come quickly! *adsis!*).
 Where's another Black?—Wēendyā
 kāhrōō wimbājā.
 A Black's coming—Wimbājā bēēn-
 dālōng.
 Come, I want one of you with me—
 Yō - thāhnēē, nūllēē
 bērrōō thāhnēē.
 Come quickly, one of you!—Gēerrā-
 gēerrāhnēē.
 Come quickly, numbers of you!—
 Gēerrā - gēerrāhnēēng
 ōhllō.
 Make a big blaze; it's very cold—
 Nōōllādā wāhtō kōōn-
 yā; būndēēng - ūllā
 kēēkky.
 Get more wood—Kāhrōō yērrā
 wāhtō.
 Where is it?—Wēendyāh-t-tō.
 It's all gone—Nāhtā winnōty.
 You're a humbug—Nāhtā mērry
 imbā.
 I'm no humbug, I'm in earnest, I
 speak the truth—Mār-
 rāytā mērry āhppā.

* In the yo- and the wahra- of these words, one can almost see the welcoming and the repelling action of hands and lips.

No. 75.—ADDITIONAL WORDS—*continued*.

You're a lazy fellow—*Töölläkküllŷ*
türtöőjă. (Turtoo: cf.
caput,—e.g., “*care ca-*
put.”)

You're another—*N-imbăh-kăyttă*.
 Where shall I put it?—*Wëëndŷa*
ëëmmă jă-gŷ.

Here—*Kittërrŷdă*.

There—*Ēettönă*.

More this way!—*Ÿō-mërrŷ*.

More that way!—*Wirră-mërrŷ*.

That'll do; I don't want it—*Nă-*
hōhttă; *killă wăhttö*
ăhltö.

What do the Blacks name this?—
Minnă wimbăjă
këëkkŷ.

I'm all but a Black myself—*Këilppö*
wimbăjă n-ăhappă

Who are you?—*Minnă wăhn-gă*
imbă.

Where's your country?—*Wëënd-*
yără gëér-r-ö-mmă.

Afar on the other side of the river
 —*Müllărkă părkă*
böörĳjărŷ.

The net's at the camp on the other
 side—*Mülkkă*
ë-mărnă müllărkŷnă
mööllëë-n-yüppărünnă.

The sun's just setting; come, be quick, be quick, and get over, and set off to the camp together—*Këilppö yŷkö-üllö bëëkkă könnăh*, *gëërră gëërrăh-nëëng-ö-tăh*, *gëërră gëërrăh*, *yüppără mündăy*.

Good-bye! Good-night!—*Kiltö-ö-tă*, *nëënggüngă*.

The very expressive words following—contained above, but not there noted, many of them—seem to me worthy of special mention:—*Wahkoo* (crow), *woopooga* (morepork), *koonahly* (wood-duck), *korwoo thoo* (speckled dove), *korrookahkahka* (laughing jackass), *tirry-girryka* (wagtail), *eurree* (ear), *moonnoo* and *meemee* (upper lip and under lip), *tulleenna* (tongue), *yelkka* (throat), *koongung-urra* (gullet); *gullinggo* (water), *bootta* (thunder), *towerry* (to breathe), *poompoppa* (to snore), *enchoo-cho* (to sneeze), *goonkoko* (to cough), *mootto-mootto* (to pant), *nennggo-nennggary* (to sob), *yurly-urly* (to shiver, to tremble), *mungko-mungko* (to blink), *kinda-kindunda* (to laugh), *tahppapa* (to yawn), *weelpoolko* (to whistle), *noonntoolkko* (to cluck with the tongue), *nulltcha* (to spit), *poorppa* (to blow with the mouth), *moonnoo-inja* (to kiss), *moonnoo-booteeja* (to shoot out the lip), *menndamullabutta* (to sniff, rubbing the nostrils with the finger), *nahnggahla-tanggooree* (to stumble headlong). And what can better example Shakspeare's “quick cross-lightning” than *kulla-koonyka*; the quiver of a brandished spear, the quiver and whirr of a launched spear, than *wirra-wirrotty*; the fitful ways of a butterfly, than *billubyleukka*?

One may reasonably doubt whether, from a vocabulary so limited, could be furnished by any civilized tongue such a galaxy of speaking words.

The following is a list of words either not confirmed or having something suspicious about them, but not necessarily unworthy; inserted because some of them might possibly be confirmed by, or confirm, those of another contribution:—

New moon—*Büttöő*.

Full moon—*Köömbăjă* (i.e., big).

Moon on wane—*Winnă*.

Evening star—*Nööăhlök-müttëë-*
müttëëkă.

Sunrise—*Külchülkă*.

No. 75.—ADDITIONAL WORDS—*continued*.

Midday—Kūlkēry (also, bull-dog ant.)	Honeycomb—Thi-ē-ēē (th as in thin).
Sunset—Pilkā, pilkāhnā, pūlkā-wāhtō (pilkahna was given to me at various times not only as sunset, but as child; and, joined with boollee, as meteor).	Kangaroo—Gilpýjā.
Night—Nāhmōōlē.	Kangaroo-rat—Mārtōōkā, bō-inyā.
Meteor—Bōōllē-pilkāhnā.	Bandicoot—Kōndārā-bōōkā.
Comet—Yēngkā (also road).	Porcupine—Kūltōō, kūllētēē.
Heat—Kāhlā-kāhlā.	Curlew—Būrtūlākā.
Water—Kōllý (this word savours of boojery and the like, as do wee-wee, ill; euroko, sun; bimble, ground). *	Turkey—Tōolkēēkā.
Mirage—Āhppēē-nō-kkō.	Sandfly—Mōōnnēē-nīrrēēkā.
Ford—Nāīrrēē-nō-kkō.	Ants (various)—Mēētōōjā, būltā, tēērālā.
Island—Kūrlā-pōōlppō.	White ant—Mōōrnīnyā.
Waterhole—Nō-kkō-yērrā, nōr-āhlā.	Snake (a)—Yērrēlkō.
Pool—Gāhtūlýkā.	Iguana—Pūrnā, wōllōrēēnnā.
Open country—Milkāh (also brackish water).	Lizard—Bōōnnōō.
Saltbush—Bōkkā-bōōttā (thunder leaf).	Tortoise—Kērký-mūlkā, pōōrkōō.
Cotton-bush—Bōōkūmbārōō, būnnbā.	Periwinkle—Nēēmmā, mōōllāīrrý.
Trefoil—Gōōrrā-gōōrrā.	Fishes (various)—Pūntāhlēē, wēē-gēēr, pūrntō-ōkā.
Nardoo—Wāhn-gōō.	Soul—Tōōbēry.
Pig-weed—Tōōlōrlūnggārīnyā.	Tears—Mēēký-māhlā, mēēký-nūllēē (nullee, cheek).
Yam—Gīmī, tāhnēē.	Septum of nose—Tahppa.
Mushroom—Bōō-rūnggā.	Cheek—Nōōlkkō.
Bee-plant—Būthīm-būthý (th as in thin).	Chin—Mōōlittēē.
Sap—Bīllā-nō-kkō.	Kidneys—Bāhndā.
Sapling—Mēntūnyā.	Back—Nāhrōō, bāhlārōō.
Bough—Wōōmbājā.	Hip—Kōōlōō-pīnnā.
Leaf—Kāhrērēē,	Ankle—Kēng-gōō.
Seed—Pōōnbūlkā.	Sole—Pōōnnā.
Hive—Wōōllēē (i.e., hole; is <i>wourley</i> a corruption of wool-lee?).	Big toe—Būnnā.
	Joint—Mōōrkkā (also, “giggle-giggle”).
	Blister—Kūllā.
	Swelling blight—Mēēký-bōyllōō.
	Child—Pilkāhnā.
	Children—Gōrwā, kāhtchā-wūllōō-kōō.
	Maiden—Pūlkāhlý.
	Male child—Wīllýā-rōōng-ā.
	Female child—Kī-chūnggōō.
	Young man—Mūllōō-ōōltā.
	Young man, before initiation—Wilyārōō, nūlkkō, kāhndēē.

* I had warned my contributors, in a letter attached to my list of words, against setting down without inquiry a few such words as *boojery*=good, *bael*=nose, which the early settlers had learnt from the Sydney tribe, the impression with some persons being that there is but one language in Australia.—E. M. C.

No. 75.—ADDITIONAL WORDS—*continued*.

Young man, after initiation—Kōōl-tā-mūrrā, mōōlēēnyā.	Tall—Bērloōrōō.
Widow—Nūnnjēē.	Short—Kārdōōkā.
Woman who has left her husband—Ginmēē.	Unthruthful—Bārkājā.
Fatherless child, motherless child—Mōrnnēē.	Thievish—Kērmāhjā.
(A woman speaks to her nephew of his father as tārālbŷ.)	Lame—Kōōkkā.
Breakwind—Tūrtōō-dā-būrttā.	Deaf—Mō-kō.
Corroboree—Bāhkūnyā, yēngkō, nōmmbā, mōōlgāhllŷ, dinnābī.	One-eyed—Yēnttā-mēēkājā.
Road—Pulttoo, ēūrōnēdō.	Angry—Bēē-rē-rēē.
Small firewood—Mōōkōōjā.	Lazy—Būndēē-būndēējā.
Large firewood—Tāhlārā.	Industrious—Bōppārākā.
Front supports of gunyah—Ūllēē-ēngkāřā.	To stroke — Kōōnnā-kōōnnēēnyā (probably to pat with satisfaction; a well-filled stomach).
Back supports of gunyah—Tōōlttō-ūngkāřā.	To fondle—Bāhndāhkō.
Rafters—Tīlkēē-gōōllēē.	To dive—Nāhppōō-ōrkālā.
Charcoal—Kimbā.	To get up—Pūrndā.
Fish-grease—Wīlkāhrā.	To sing—Pūkkīnyā.
Cake of seeds—Wīnddā.	To sob—Bōquēēpā, yāhndālāhnā.
Poultice of warmed leaves—Pōōn-bāhmbā.	To drink—Wēējjā.
Oven—Kūrkoōrōō, nōōā.	To stammer—Tōōllākā-būlkkōō.
Fish-spear—Kūrttēē, būndā.	To stop ears—Nāhjā.
Nullah-nullah (small)—Keikka.	Yesterday—Ilānā.
Yam-stick—Kwingkā, kōōtākā.	Ho, there !—Mēē.
Red ochre—Kūrkkōō.	Stop !—Tāhrēē (also trunk).
Wooden bowl (small)—Kēēnŷy.	Come hither !—Būrrēēbā.
Mat—Pintooroo.	Be quick !—Mōōrrā-mōōrrā.
Net (little)—Mirrā.	Is it a fact ?—Īnjēē.
Head-band—Nōōtōnggŷā.	For a while—Būlyāhdā (suspiciously like—soften it and it becomes pooly -ahtta, by-and-by).
Necklace—Kēēwārā.	I don't know—Yōōn-gāhnjŷ,
Strong—Kōōrkrēē.	Tribes (incidentally mentioned)—
Weak—Ēellā-kōōrkrēē.	Ahn-gōōkō, Mī-pūlkō,
Courageous—Ēellā-ōōllyālōō.	Tūnggā, Wāhttā-wāht-tā,* Lēтчā - lēтчā,
Afraid—Ōōllyā.	Kāhtchēē-tāhkkā,
	Ung-ī-ūng-ī.

When a child died, it was buried near to a young tree, round which bands alternate (from the bottom) of black, red, yellow, red, white, were drawn; a path to the grave was marked out. No kopajji was placed on the grave of a child.

* It is curious to note that the names of two tribes below Swan Hill, on the Murray, were known on the Upper Darling.—E. M. C.

No. 76.—FIFTY MILES BELOW BOURKE ON THE DARLING.

BY SIR SAMUEL WILSON AND W. HENDERSON, Esq.

OF this vocabulary, which has a good deal in common with the foregoing one, I have received two renderings, one from Sir Samuel Wilson, and the other from Mr. William Henderson ; they agree well.

Kangaroo	-	dulta.	Hand	-	murra.
Opossum	-	yerringee.	2 Blacks	-	boola weim-
Tame dog	-	kulli.			butha.
Wild dog	-	kudill.	3 Blacks	-	boola nicha
Emu	-	kulthi.			weimbutha.
Black duck	-	mengera.	One	-	nicha.
Wood duck	-	ninyea.	Two	-	boola.
Pelican	-	nunkoor, nan-	Three	-	boola nicha.
		kura.	Four	-	boola-boola.
Laughing jackass		kurra-ka-ka.	Father	-	kombitha, gam-
Native companion		gultook.			biji.
White cockatoo	-	kullepooka.	Mother	-	ummaka.
Crow	-	wakoo.	Sister-Elder	-	wirtooka.
Swan	-	ungoli.	„ Younger	-	
Egg	-	purti.	Brother-Elder	-	wertiga.
Track of a foot	-	tinna.	„ Younger	-	kakooga.
Fish	-	(no generic	A young man	-	kooltha.
		name).	An old man	-	murta.
Lobster	-	(none).	An old woman	-	burruga.
Crayfish	-	wegiga.	A baby	-	kaichungo.
Mosquito	-	oonthi.	A White man	-	weilbulla.
Fly	-		Children	-	kiicha-bulluko.
Snake	-	mulkeri.	Head	-	thertoo, thurt-
The Blacks	-	weimbutha-			woola.
A Blackfellow	-	wombage.	Eye	-	mikey.
A Black woman	-	burraburraka.	Ear	-	yoori.
Nose	-	mendoomulla.			

No. 76.—FIFTY MILES BELOW BOURKE ON THE DARLING—*continued.*

Mouth	-	yelka.	Boomerang	-	
Teeth	-	undi.	Hill	-	
Hair of the head	-	therteboolka.	Wood	-	yarra.
Beard	-	wakaboolka.	Stone	-	yernda.
Thunder	-	brinda.	Camp	-	yeppara.
Grass	-	molo, muttoo.	Yes	-	oo-oo, naya.
Tongue	-	therlunnia.	No	-	nata.
Stomach	-	moonda.	I	-	uppa.
Breasts	-	umma.	You	-	imba.
Thigh	-	mulka or monka.	Bark	-	pultha.
Foot	-	tinna.	Good	-	kungala.
Bone	-	brinna.	Bad	-	boolagalli.
Blood	-	karnthurra.	Sweet	-	murga.
Skin	-	pultha.	Food	-	ooquanna.
Fat	-	murni.	Hungry	-	weilkukka, yar- range.
Bowels	-	koonawoon.	Thirsty	-	nookoowerthi- kuppa.
Excrement	-	koonna.	Eat	-	kari.
War-spear	-	karkooro.	Sleep	-	immerkulla.
Reed-spear	-	(not used).	Drink	-	toonjella, dun- gera.
Throwing-stick	-	(not used).	Walk	-	tarninjerri.
Shield	-	oolumburra.	See	-	pommi.
Tomakawk	-	wakukka, tur- rinya.	Sit	-	narngulla.
Canoe	-	boolyunga.	Yesterday	-	karlkunna.
Sun	-	yooko.	To-day	-	kailpoo, kiporta
Moon	-	brittella.	To-morrow	-	wambi.
Star	-	poolia, burle.	Where are the wingers	-	wim- bags?
Light	-	wombe.	I don't know	-	wingers moora kitthi.
Dark	-	toonka.	Plenty	-	oolurti.
Cold	-	bundinyella.	Big	-	wertoo.
Heat	-	boorchi, tila.	Little	-	kurtalooko.
Day	-	mirnkay.	Dead	-	booka.
Night	-	kailka.	By-and-by	-	gooni.
Fire	-	kurla.	Come on	-	yonatani.
Water	-	nurko.	Milk	-	
Smoke	-	burndoo.	Eaglehawk	-	
Ground	-	murndi.	Wild turkey	-	
Wind	-	yerto.	Wife	-	
Rain	-	nina, mukra.			
God	-				
Ghosts	-	boori.			

No. 77.—WILCANNIA.

BY MURRAY ROGERS, ESQ.

Kangaroo	-	turlta, telta.	Hand	-	murra.
Opossum	-	yarungee.	2 Blacks	-	barkool wimbuta.
Tame dog	-	bulkaja.	3 Blacks	-	barkooleacheree
Wild dog	-	kullee.			wimbuta.
Emu	-	kultee.	One	-	neecha.
Black duck	-	mingera.	Two	-	barkool.
Wood duck	-	koongnallee.	Three	-	barkooleacheree.
Pelican	-		Four	-	barkool-barkool.
Laughing jackass			Father	-	gombigi.
Native companion			Mother	-	ummiki.
White cockatoo	-		Sister-Elder	-	wertoki.
Crow	-	waakoo.	„ Younger	-	
Swan	-	yungolee.	Brother-Elder	-	kokogi.
Egg	-	bertee.	„ Younger-	-	
Track of a foot	-	tinna.	A young man	-	
Fish	-		An old man-	-	mambee, gombigi
Lobster	-		An old woman	-	
Crayfish	-		A baby	-	burloo.
Mosquito	-	koondee	A White man	-	
Fly	-	wingeroo.	Children	-	
Snake	-	mingera.	Head	-	turto.
The Blacks	-		Eye	-	meekee.
A Blackfellow	-	wimbuta.	Ear	-	yurree.
A Black woman	-	nungo.			
Nose	-	mendolo.			

No. 77.—WILCANNIA—continued.

Mouth -	-	yelko.	Boomerang -	-	
Teeth -	-	undee.	Hill -	-	bolo.
Hair of the head-	turto bulkee.		Wood -	-	yerra.
Beard -	-	wauka bulkee.	Stone -	-	kerno.
Thunder -	-	pirndee.	Camp -	-	yapra.
Grass -	-	mootoo.	Yes -	-	ungua.
Tongue -	-		No -	-	atha or artha berree.
Stomach -	-	koontoo.	I -	-	appa.
Breasts -	-	ummi.	You -	-	imba.
Thigh -	-		Bark -	-	pelta.
Foot -	-	tinna.	Good -	-	balera.
Bone -	-	yelko.	Bad -	-	toolika.
Blood -	-	karndara.	Sweet -	-	
Skin -	-	pelta.	Food -	-	wunga.
Fat -	-	murnee.	Hungry -	-	wilkuka.
Bowels -	-	tungunya.	Thirsty -	-	yerka.
Excrement -	-	koolna.	Eat -	-	tiell.
War-spear -	-	pirror.	Sleep -	-	wimpup.
Reed-spear -	-		Drink -	-	weecherie.
Wommera or throwing-stick			Walk -	-	
Shield -	-	wond or wound.	See -	-	pommee.
Tomahawk -	-	taroonya.	Sit -	-	nerole.
Canoe -	-		Yesterday -	-	elarko.
Sun -	-	yoko.	To-day -	-	kailpo-yoko.
Moon -	-	bichuka.	To-morrow -	-	karankee.
Star -	-	boorlee.	Where are the wingers	wimbu-	
Light -	-	yoko.	Blacks?	ta?	
Dark -	-	marka.	I don't know	-	eela athawa pom-
Cold -	-	yerkee.		-	ma.
Heat -	-	bootchee.	Plenty -	-	waupoo, waugh-
Day -	-	yoko.		-	waugh.
Night -	-	marka.	Big -	-	werta.
Fire -	-	koonika.	Little -	-	kutchulka.
Water -	-	ngoko.	Dead -	-	booka, bookala-
Smoke -	-	boothara.		-	gee.
Ground -	-	mundi.	By-and-by -	-	kailpo.
Wind -	-	yerto.	Come on -	-	kowa, koalee.
Rain -	-	mukkra.	Milk -	-	
God -	-		Eaglehawk -	-	
Ghosts -	-		Wild turkey	-	teekera or tool kera.
			Wife -	-	

No. 77.—ADDITIONAL WORDS, BY MURRAY ROGERS, Esq.

Teal - - -	- cooltooper.	String - - -	- burtka.
Rose cockatoo	- kukundee.	Spring - - -	- peril.
Road - - -	- yerkena.	Spring water	- gnalta gnoko.
Heart - - -	- boolato.	Summer - - -	- bookara.
Thin - - -	- ninditcha.	Winter - - -	- koalyee.
Corpulent - -	- nooree.	South wind - -	- koolyerto.
Dust - - -	- boothara.	Small ant - - -	- moonee.
Cotton-bush	- bootooja.	Exclamation of yakai !	
Green grass	- noomba mootoo.	surprise	
I am hungry	- wilkuk appa.	Grass seed - - -	- paapa.
Stink - - -	- booka-booka.	Marsupial pouch	- wurlga.
You go - - -	- parek imba.	Opprobrious epi-	wurlgama.
Get out of that	- wurrumi or wur-	thet applied to a	
	rumonda.	female	
I am soon going	- kailpoparik appa.	Opprobrious epi-	curtōma.
Timber - - -	- yerra.	thet applied to a	
Gum-tree - - -	- goombil.	male	
Box-tree - - -	- koorkoor.	Tail - - -	- koondara.
Pine-tree - - -	- pimpa.	White - - -	- copage.
Laugh - - -	- kinduda.	Black - - -	- cookrega.
Cry - - -	- nukka-nukka.	Five - - -	- yantamera.
Tears - - -	- yanda.	Ten - - -	- merrinole (hand)
Quick - - -	- kulyerall.	Twenty - - -	- merrinole tinole
You be quick	- kulyerall imba.		(hand and foot)
Strong - - -	- bickra.	Waterhole - - -	- murtee.
You are very	werta bickra	Hill waterhole	- bolomurtee.
strong	imba.	Place - - -	- geeri
Calabash - - -	- kerkee.	Good place or	balera geeri.
Bag - - -	- mirrar.	country	
Net - - -	- murlka.	Rock wallaby	- wungeroo.
Covering for the	turtoopero.	Kangaroo-rat	- curtie.
head		Paddimellon	- yapoonia.
Rug - - -	- combee.	You remain	- imba nerole.
Do you under-	eurich imba?	I have a pain in	koontoo mukage
stand?		my stomach	appa.
I do not under-	wamba appa.		
stand			

In several localities in the Central Division of the Continent we find *hut* translated *wurli*, and in the Additional Words just given we have *wurlga* = *marsupial pouch*, which I have no doubt is derived from *wurli*, if indeed *wurlga* does not mean *hut* in this language. *Wurlgama*, the opprobrious term applied to a female, may be a compound of *wurlga* and *ama* = *breasts*. In this Vocabulary the nasal sound is expressed by *gn* instead of the ordinary *ng*.

No. 78.—TINTINĀLIGI, DARLING RIVER.

BY THE AUTHOR.

See war-spear. Kaalk is a common equivalent for wood.

Kangaroo - - -	dulda.	Hand - - -	murra.
Opossum - - -	yeringi.	2 Blacks - - -	barkooloo wim-
Tame dog - - -	kalli.		booja.
Wild dog - - -		3 Blacks - - -	barkoolitcheri
Emu - - -	kalthi.		wimbooja.
Black duck - - -	ngalta.	One - - -	ngitya.
Wood duck - - -	goonale.	Two - - -	barkooloo.
Pelican - - -		Three - - -	barkoolitcheri.
Laughing jackass -	kokagok.	Four - - -	barkooloo bar-
Native companion	kolloorkoo.		kooloo.
White cockatoo -	kenke.	Father - - -	kumbidja.
Crow - - -	waakoo.	Mother - - -	ngamukka.
Swan - - -	yungoonoo.	Sister-Elder -	widthooka.
Egg - - -	birti.	„ Younger -	
Track of a foot -	kappala.	Brother-Elder -	kowkija.
Fish - - -		„ Younger	
Lobster - - -		A young man -	talera.
Crayfish - - -	kumbooloo.	An old man -	baalwila.
Mosquito - - -	goondi.	An old woman -	goomboka.
Fly - - -	wiingeroo.	A baby - - -	moetpa.
Snake - - -	thuroo.	A White man -	
The Blacks - - -	wimbooja.	Children - - -	gonendoo.
A Blackfellow -	wimbooja.	Head - - -	thartoo.
A Black woman -	ngongoo.	Eye - - -	miki.
Nose - - -	mindooonga.	Ear - - -	yoori.

No. 78.—TINTINĀLIGI, DARLING RIVER—*continued*.

Mouth	-	-	yalka.	Boomerang	-	-
Teeth	-	-	unde.	Hill	-	-
Hair of the head	-	-	thurtolge.	Wood	-	- yarra.
Beard	-	-	wokolka.	Stone	-	- kirnoo.
Thunder	-	-	birndi.	Camp	-	- yappara.
Grass	-	-	mothur.	Yes	-	- ngetina.
Tongue	-	-	dthalainga.	No	-	- angawirri.
Stomach	-	-	koorntoo.	I	-	- ngappa.
Breasts	-	-	ngamma.	You	-	- ngomon.
Thigh	-	-	yalkoo.	Bark	-	- balthir.
Foot	-	-	dthinna.	Good	-	- balera.
Bone	-	-	birna.	Bad	-	- dolooka.
Blood	-	-	kaangurra.	Sweet	-	-
Skin	-	-	-	Food	-	- wonga.
Fat	-	-	mirni.	Hungry	-	- wilkookak.
Bowels	-	-	koorntoo.	Thirsty	-	- yaarke.
Excrement	-	-	koorna.	Eat	-	- daialaanook.
War-spear	-	-	kaalkooroo.	Sleep	-	- boonpur.
Reed-spear	-	-	(none).	Drink	-	- wigalangoo.
Throwing-stick	-	-	(none).	Walk	-	- bareje.
Shield	-	-	ngooloomburra.	See	-	- bomera.
Tomahawk	-	-	waakakoo.	Sit	-	- ganoolana.
Canoe	-	-	bootheroop.	Yesterday	-	- elakoo.
Sun	-	-	yukur.	To-day	-	- giki.
Moon	-	-	burchooga.	To-morrow	-	- mirdandoo.
Star	-	-	boorle	Where are the winjara wim-	-	-
Light	-	-	ngunyak.	Blacks?	-	- booja?
Dark	-	-	dalka.	I don't know	-	- ngaroodoogoo.
Cold	-	-	yakke.	Plenty	-	-
Heat	-	-	yanke.	Big*	-	- kumbooja.
Day	-	-	kalkere.	Little	-	- katchilgooka.
Night	-	-	doonka.	Dead	-	- thambooroo.
Fire	-	-	koonika.	By-and-by	-	- balyarda.
Water	-	-	ngookoo.	Come on	-	- yamma merrile.
Smoke	-	-	boordook.	Milk	-	-
Ground	-	-	mirndi.	Eaglehawk	-	-
Wind	-	-	yertoo.	Wild turkey	-	-
Rain	-	-	mfokkera.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

* Contrast with *father*.

No. 79.—FROM WEINTĒRIGA, ON THE DARLING, TO THE
BARRIER RANGE.

BY ALEXANDER McLENNAN, Esq.

Kangaroo	-	-	tulta.	Hand	-	-	murra.
Opossum	-	-	yarrandi.	2 Blacks	-	-	barkoola wyim-
Tame dog	-	-	kulli.				bida.
Wild dog	-	-		3 Blacks	-	-	barkoola nidda
Emu	-	-	kulti.				wyimbida.
Black duck	-	-	koornalli.	One	-	-	nidda.
Wood duck	-	-	murnburra.	Two	-	-	barkoola.
Pelican	-	-	puligi.	Three	-	-	barkoola nidda.
Laughing jackass			gokaka.	Four	-	-	barkoola-
Native companion			goorlokko.				barkoola.
White cockatoo	-	-	kainki.	Father	-	-	kambidda.
Crow	-	-	wolko.	Mother	-	-	amukka.
Swan	-	-	youngalli.	Sister-Elder	-	-	wortakka.
Egg	-	-	burti.	„ Younger	-	-	
Track of a foot	-	-	dinna.	Brother-Elder	-	-	kaukooja.
Fish	-	-		„ Younger	-	-	
Lobster	-	-		A young man	-	-	gorno.
Crayfish	-	-	koongoolo.	An old man	-	-	worto.
Mosquito	-	-	goondi.	An old woman	-	-	koombukka.
Fly	-	-	wingroo.	A baby	-	-	katchuka.
Snake	-	-	tooro.	A White man	-	-	bori.
The Blacks	-	-	wyimbida.	Children	-	-	goornondoo.
A Blackfellow	-	-	wyimbida.	Head	-	-	dhirtoo.
A Black woman	-	-	nongo.	Eye	-	-	mikki.
Nose	-	-	mindolo.	Ear	-	-	uri or yoori.

No. 79.—FROM WEINTĒRIGA TO THE BARRIER RANGE—*continued.*

Mouth -	-	yalka.	Boomerang -	-
Teeth -	-	hundthi.	Hill -	-
Hair of the head -	dhirt-bulki.		Wood -	- yarra.
Beard -	-	wauka-bulki.	Stone -	- kurno.
Thunder -	-	piindi.	Camp -	- yappara.
Grass -	-	moodthu.	Yes -	- ngea.
Tongue -	-	turlinya.	No -	- ataharri.
Stomach -	-	urina.	I -	- appa.
Breasts -	-	umma.	You -	- imba.
Thigh -	-	yalko.	Bark -	- palta.
Foot -	-	dinna.	Good -	- balera.
Bone -	-	pinna.	Bad -	- mikka.
Blood -	-	kandara.	Sweet -	- koolcanya.
Skin -	-	pulta.	Food -	- thyalo.
Fat -	-	murni.	Hungry -	- wilka, wilkaya.
Bowels -	-	koornalkaka.	Thirsty -	- yerka.
Excrement -	-	koorna.	Eat -	- thytena.
War-spear -	-	kalkooroo.	Sleep -	- boornparoo.
Reed-spear -	-	patthai.	Drink -	- weatchaloo.
Throwing-stick -			Walk -	- baripoo.
Shield -	-	ulumbarra.	See -	- pami.
Tomahawk -	-	waukaka.	Sit -	- neenga.
Canoe -	-	pooltooroo.	Yesterday -	- yellakko.
Sun -	-	euko.	To-day -	- kailpo.
Moon -	-	psychugga.	To-morrow -	- karrauki.
Star -	-	poorli.	Where are the windarra anika	
Light -	-	kooyooro.	Blacks?	wyimbida?
Dark -	-	toonka.	I don't know -	yilla urinadtoo.
Cold -	-	yakki.	Plenty -	wow-wow.
Heat -	-	bookara.	Big -	- koombootcha.
Day -	-	euko.	Little -	- kitchilliqua.
Night -	-	toonka.	Dead -	- bookallagey.
Fire -	-	koonika.	By-and-by -	- palya.
Water -	-	hoko.	Come on -	- yamaparri.
Smoke -	-	boorndoo.	Milk -	-
Ground -	-	murndi.	Black swan -	-
Wind -	-	yurdtoo.	Eaglehawk -	-
Rain -	-	mukkra.	Wild turkey -	-
God -	-	-	Wife -	-
Ghosts -	-	-		

No. 80.—MENINDIE, DARLING RIVER.

BY — MAIR, Esq., P.M.

Kangaroo - - thurlda.	Hand - - - murra.
Opossum - - bilta.	2 Blacks - - -
Tame dog - - kalya.	3 Blacks - - -
Wild dog - - -	One - - - neetcha.
Emu - - - kalti.	Two - - - piakullu.
Black duck - - nalta.	Three - - - piakullu iteri.
Wood duck - - koolenalli.	Four - - - piakullu-pia-
Pelican - - poolija.	kullu.
Laughing jackass - tulpu.	Father - - kambidja.
Native companion koledrooko.	Mother - - nyam-mugga.
White cockatoo - kainki.	Sister-Elder - kantcha.
Crow - - - wokko.	„ Younger -
Swan - - - yungolli.	Brother-Elder - kakoodya.
Egg - - - paiti.	„ Younger
Track of a foot - narrukka.	A young man - taldra.
Fish - - - tilyekka.	An old man - weytu.
Lobster - - -	An old woman - burruga.
Crayfish - - kongola.	A baby - - purlu.
Mosquito - - koondi.	A White man - mad.
Fly - - - wengooroo.	Children - - -
Snake - - - tooroo.	Head - - - tartoo.
The Blacks - - wiimbuja.	Eye - - - maikki.
A Blackfellow - wiimbuja.	Ear - - - yoorree.
A Black woman - nongu.	
Nose - - - mendola.	

No. 80.—MENINDIE, DARLING RIVER—*continued.*

Mouth	-	-	yalka.	Boomerang	-	-
Teeth	-	-	ngundi.	Hill	-	-
Hair of the head	-	-	poolkee.	Wood	-	- yarra.
Beard	-	-	walka-woolki.	Stone	-	- karnu.
Thunder	-	-	pindi.	Camp	-	- yappurra.
Grass	-	-	mootoo.	Yes	-	- ngyay.
Tongue	-	-	turlunna.	No	-	- ngawo.
Stomach	-	-	korntoo.	I-	-	- uppa.
Breasts	-	-	kookooroo.	You	-	- ngymba.
Thigh	-	-	nooranya (right), yango (left).	Bark	-	- palta.
Foot	-	-	tinna.	Good	-	- purlayra.
Bone	-	-	pinna.	Bad	-	- toolaka.
Blood	-	-	kandera.	Sweet	-	- kandjelka.
Skin	-	-	pulta.	Food	-	- koombodja.
Fat	-	-	mayrnee.	Hungry	-	- weelkooja.
Bowels	-	-	weylpa.	Thirsty	-	- yarka.
Excrement	-	-	koorna.	Eat	-	- nannu.
War-spear	-	-	kalkooroo.	Sleep	-	- nettru.
Reed-spear	-	-	kalka.	Drink	-	- waitago.
Throwing-stick	-	-		Walk	-	- parrybo.
Shield	-	-	payalli.	See	-	- pammayo.
Tomahawk	-	-	wokooga.	Sit	-	- ngayingooyo.
Canoe	-	-	pulturu.	Yesterday	-	- idlago.
Sun	-	-	yukkoo.	To-day	-	- kaipoo.
Moon	-	-	paitchugga.	To-morrow	-	- karainke.
Star	-	-	poorlay.	Where are the winja gupta Blacks?	-	- wiimbuja?
Light	-	-	menki.	I don't know	-	- winja tigga.
Dark	-	-	doongka.	Plenty-	-	- koga.
Cold	-	-	yakke.	Big	-	- murta.
Heat	-	-	taeyelu.	Little	-	- kattyelooga.
Day	-	-	menki.	Dead	-	- pukka.
Night	-	-	doongka.	By-and-by	-	- pulyalya.
Fire	-	-	koonyga.	Come on	-	- kowwa.
Water	-	-	ngokko.	Milk	-	-
Smoke	-	-	purndu.	Black swan	-	-
Ground	-	-	murndee.	Eaglehawk	-	-
Wind	-	-	yartoo.	Wild turkey	-	-
Rain	-	-	mukkeru.	Wife	-	-
God	-	-				
Ghosts	-	-				

No. 81.—TOLARNO STATION, NEAR MENINDIE.

By C. W. SHAW, Esq.

Kangaroo	-	-	turlta.	Hand	-	-	murra.
Opossum	-	-	yarrungi.	2 Blacks	-	-	barkoola wim- been.
Tame dog	-	-	kurli.	3 Blacks	-	-	barkoola nee- chera wimbeen.
Wild dog	-	-		One	-	-	- neecha.
Emu	-	-	kurlti.	Two	-	-	- barkoola.
Black duck	-	-	kurloo.	Three	-	-	- barkoola nee- chera.
Wood duck	-	-	goonarli.	Four	-	-	- barkoola-bar- keola.
Pelican	-	-	boolli.	Father	-	-	- kumbeya.
Laughing jackass			kookarkoo.	Mother	-	-	- hummugga.
Native companion			koolarkoo.	Sister-Elder	-	-	- willoya.
White cockatoo	-	-	kainki.	„ Younger	-	-	
Crow	-	-	warkoo.	Brother-Elder	-	-	- karkooka.
Swan	-	-	yunggoole.	„ Younger	-	-	
Egg	-	-	burti.	A young man	-	-	- thuldera (see kan- garoo).
Track of a foot	-	-	kuppintina.	An old man	-	-	- wittoo.
Fish	-	-	koonbarli.	An old woman	-	-	- koomburga.
Lobster	-	-		A baby	-	-	- moorpa.
Crayfish	-	-	koongooloo.	A White man	-	-	- boree.
Mosquito	-	-	muninneri.	Children	-	-	- moorpa.
Fly	-	-	wengooroo.	Head	-	-	- durtoo.
Snake	-	-	tooroo.	Eye	-	-	- maki.
The Blacks	-	-	wimbeen.	Ear	-	-	- munger.
A Blackfellow	-	-	wimbeen.				
A Black woman	-	-	nunga.				
Nose	-	-	mindola.				

No. 81.—TOLARNO STATION—*continued.*

Mouth	-	-	yelka.	Boomerang	-	-
Teeth	-	-	undi.	Hill	-	-
Hair of the head	-	-	bulki.	Wood	-	-
Beard	-	-	wooka bulki.	Stone	-	-
Thunder	-	-	bindi.	Camp	-	-
Grass	-	-	mootoo.	Yes	-	-
Tongue	-	-	turlinya.	No	-	-
Stomach	-	-	koonta.	I-	-	-
Breasts	-	-	humma.	You	-	-
Thigh	-	-	gurka.	Bark	-	-
Foot	-	-	tinna.	Good	-	-
Bone	-	-	brinna.	Bad	-	-
Blood	-	-	kandra.	Sweet	-	-
Skin	-	-	bulta.	Food	-	-
Fat	-	-	murni.	Hungry	-	-
Bowels	-	-	koonabulta.	Thirsty	-	-
Excrement	-	-	koonna.	Eat	-	-
War-spear	-	-	marchinga.	Sleep	-	-
Reed-spear	-	-	purthi.	Drink	-	-
Throwing-stick	-	-	pulkarri.	Walk	-	-
Shield	-	-	woolambora.	See	-	-
Tomahawk	-	-	wokara.	Sit	-	-
Canoe	-	-	pulthro.	Yesterday	-	-
Sun	-	-	yooko.	To-day	-	-
Moon	-	-	waichooka.	To-morrow	-	-
Star	-	-	booli.	Where are the doo wimbeen?		
Light	-	-	unnya.	Blacks?		
Dark	-	-	mullara.	I don't know	-	-
Cold	-	-	yekka.	Plenty	-	-
Heat	-	-	bookkara.	Big	-	-
Day	-	-	minki.	Little	-	-
Night	-	-	tunka.	Dead	-	-
Fire	-	-	koondega.	By-and-by	-	-
Water	-	-	nookoo.	Come on	-	-
Smoke	-	-	boondoo.	Milk	-	-
Ground	-	-	mundi.	Eaglehawk	-	-
Wind	-	-	yartoo.	Wild turkey	-	-
Rain	-	-	mukkara.	Wife	-	-
God	-	-				
Ghosts	-	-				

No. 82.—THE JUNCTION OF THE DARLING AND MURRAY RIVERS.

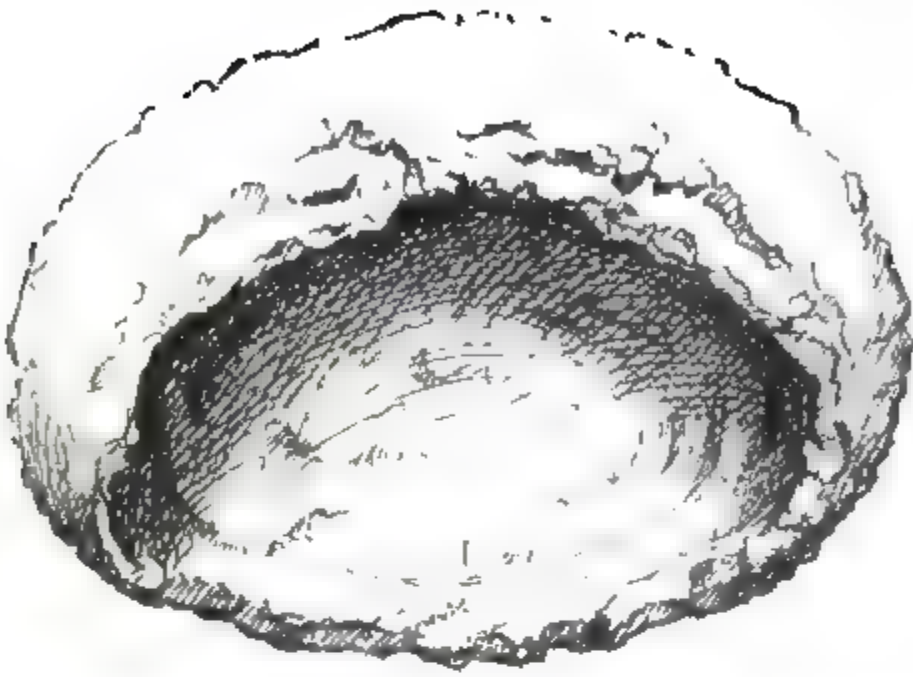
BY JOHN BULMER, ESQ.

OF this language, which is called Marowera, I have two vocabularies. The first, which was kindly forwarded by Mr. John Bulmer, manager of the Lake Tyers Aboriginal Station, I have inserted; the second was taken down by myself. In most cases the two agree.

Mr. Bulmer informs me that it was the practice of the women of the Marowera Blacks, on the death of a husband, to put a small net on the head and cover it with mortar one or two inches thick. This mortar consisted sometimes of gypsum and at others of pipe-clay. After being worn several days it became solid, and was removed unbroken by means of the net, so giving the cast of a considerable portion of the head of the wearer. After removal it was baked in the fire and laid on the tomb of the deceased.*

Since Mr. Bulmer's communication, Mr. J. H. Leplastrier has shown me two specimens of these casts. They are quite uninjured and just as the widows took them off, perhaps a century ago. Mr. Leplastrier picked them up at a deserted burial-ground at Yelta, in January, 1880. They have not been burnt, however, and one of them shows quite distinctly the marks of the meshes of the net. Mr. Bulmer says that these casts, which the Kulnine tribe call *Kopi*, weigh

* Sir Thomas (then Major) Mitchell found similar casts at Fort Bourke, nearly 400 miles higher up the Darling, drawings of which will be found in his *Three Expeditions into Interior of Eastern Australia*, in which the marks left by the nets are visible.—Vol. 1, p. 253.



KOPI
or mourning cap of gypsum

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sometimes as much as fourteen pounds. In this instance the weights are respectively 10 lbs. 7 oz. and 5 lbs. 13 oz. To plaster the head with clay in time of mourning is very common throughout Australia, and the *Kopi* is merely an exaggeration of the custom.

The word *Kopi* will be found, signifying *mourning*, occurring at the junction of the Georgina River and King's Creek.—See Vocabulary No. 105.

As regards the word *Nooralie* (God), Mr. Bulmer says that the Blacks understand by it a Superior Being, who has existed for ages and ages, and still exists. He gives me the following additional words:—

My wife	-	-	nongwi.
Thy wife	-	-	nongoma.
All women	-	-	kumbumbarra.

With respect to this word *Kumbumbarra*, the termination *barra* or *burra* seems in several parts of the Continent to denote large numbers, or large things. For instance, in portions of the Eastern Division the names of the tribes end in *burra*, and amongst the Bangerang, in the south, a *large fire* is called *Wooloombara*.

No. 82.—MAROWERA LANGUAGE.

BY JOHN BULMER, Esq.

Kangaroo	-	boololea.	Hand	-	murra.
Opossum	-	yarraringy.	2 Blacks	-	waimbia ngolo.
Tame dog	-	kaddellie.	3 Blacks	-	waimbia barcolo
Wild dog	-	wilcanya.			nuckie.
Emu	-	kalte.	One	-	nuckie.
Black duck	-	kultowa.	Two	-	barcolo.
Wood duck	-		Three	-	barcolo nuckie.
Pelican	-	ngankro.	Four	-	barcolo barcolo.
Laughing jackass		thakoà.	Father	-	kumbia.
Native companion			Mother	-	ngamara.
White cockatoo	-	kainkie.	Sister-Elder	-	wertia or wirtoo.
Crow	-	wako.	„ Younger	-	
Swan	-	youngolie.	Brother-Elder	-	berlwea.
Egg	-	purty.	„ Younger	-	kokwi.
Track of a foot	-	yuthero.	A young man	-	thalara.
Fish	-	wanga.	An old man	-	wirto.
Lobster	-		An old woman	-	kumbara, koom-
Crayfish	-	kongola.			bugga.
Mosquito	-	koondi.	A baby	-	katchooa (male),
Fly	-	wingoro.			kattarra (female)
Snake	-	tooroo.	A White man	-	thandoa.
The Blacks	-	waimbia.	Children	-	kendara.
A Blackfellow	-	waimbia.	Head	-	thirtoo.
A Black woman	-	nongo.	Eye	-	miiki.
Nose	-	mendolo.	Ear	-	eurie, munga.

No. 82.—MAROWERA LANGUAGE—*continued.*

Mouth - - -	yelka.	Boomerang - -	
Teeth - - -	nandie, ngundi.	Hill - - -	
Hair of the head -	therto burlkie.	Wood - - -	yarrara.
Beard - - -	wakka burlkie.	Stone - - -	yarrda, karnoo.
Thunder - - -	pindie.	Camp - - -	yappara.
Grass - - -	mutho.	Yes - - -	ngu, ngai.
Tongue - - -	tarlinya.	No - - -	mopu, koko, bal-yarto.
Stomach - - -	koorntoo.		
Breasts - - -	ngama.	I - - -	ngio.
Thigh - - -	karraku.	You - - -	nindo.
Foot - - -	thina.	Bark - - -	palthu.
Bone - - -	pena, birna.	Good - - -	kandelka.
Blood - - -	kaandara.	Bad - - -	thulaga.
Skin - - -	palthu.	Sweet - - -	
Fat - - -	murni.	Food - - -	mano.
Bowels - - -	koonna.	Hungry - - -	wilka wilkana.
Excrement - - -	kurnang.	Thirsty - - -	yarakana.
War-spear - - -	kalkro maitunga.	Eat - - -	thialo.
Reed-spear - - -	jerail.	Sleep - - -	imia.
Wommera or	pira.	Drink - - -	urupun.
throwing-stick		Walk - - -	parneua.
Shield - - -		See - - -	win.
Tomahawk - - -	waaka.	Sit - - -	mingana.
Canoe - - -	pulthoro, ban-koom.	Yesterday - -	illower.
		To-day - - -	
Sun - - -	yookkoo.	To-morrow - -	kara minkie.
Moon - - -	baitchea.	Where are the	windarawaimbia?
Star - - -	boorli.	Blacks ?	
Light - - -	minkie.	I don't know	indearto or nga-too.
Dark - - -	maraka.		
Cold - - -	yackea, yakki.	Plenty - - -	koowa.
Heat - - -	wapilka.	Big - - -	koombaia.
Day - - -	minki.	Little - - -	katewailno.
Night- - -	maraka.	Dead - - -	bokka.
Fire - - -	nandalie, koon-nia.	By-and-by - -	kalpo.
		Come on - - -	kowa, yamara-barrioo.
Water - - -	ngookoo.		
Smoke - - -	boorndoo.	Milk - - -	ngama.
Ground - - -	kara, murndi.	Eaglehawk - -	bilyarra.
Wind - - -	yartoo.	Wild turkey -	
Rain - - -	mokkera.	Wife - - -	nongo.
God - - -	nooralie.		
Ghosts - - -	konejerie.		

No. 83.—FROM THE BANKS OF THE MURRAY RIVER, WHERE IT ENTERS LAKE ALEXANDRINA, TO THE *EMBOUCHURE* OF THAT RIVER AND LACEPEDE BAY.

BY THE LATE REV. GEORGE TAPLIN.

No Australian tribe, or association of tribes, has been so frequently and well described as the Narrinyeri, and principally by the same writer, the late Rev. George Taplin, who during the ten or fifteen years he managed the Government Aboriginal Station at Point Macleay, on which one of these tribes resided, published several accounts of them, some of which were illustrated with a few excellent photographs of men and women of the tribe. One of the latest of these accounts appeared in a work entitled *The Folklore, Manners, Customs, and Languages of the South Australian Aborigines*, which was published in 1879, and consists of replies from a variety of persons resident amongst different tribes to a series of questions drawn up by Mr. Taplin at the suggestion of His Excellency Sir A. Musgrave, Governor of South Australia. Mr. Taplin, the editor of *The Folklore*, was one of several who furnished replies to the questions issued, and these I have been kindly permitted by the Government of South Australia to introduce into this work. In connection with them, it is only necessary to remark that having already called in question what Mr. Taplin says on the subject of government, it is unnecessary again to refer to the matter. The following is the account of the Narrinyeri given by Mr. Taplin in *Folklore* :—

THE "NARRINYERI" TRIBE.

[The questions were sent to five persons dwelling in localities frequented by this tribe—viz., Police-Trooper E. H. Deane, of Wellington, River Murray; Police-Corporal John Dann, of Milang; Crown Lands Ranger George Wadmore, of Meningie; Police-Trooper T. Moriarty, of Goolwa; and also to the editor of these pages. The answers to the

questions are very much alike. This was to be expected, as they refer to the clans of the same tribe. The editor, therefore, will give an account of this tribe at greater length, and entering into more particulars than are contained in the short answers of Messrs. Deane, Dann, and Wadmore. Police-Trooper Moriarty's replies also refer to a clan of the Narrinyeri; but as they live at Goolwa, about sixty miles from the Wellington clan, it has been considered advisable to give his very able and intelligent series of answers separately. It will be remarked, however, that the similarity of the testimony of these five observers is a guarantee of the correctness of the statements. This is very satisfactory. The Narrinyeri are one of the most important tribes of aborigines in South Australia. They possess greater vitality than any other tribe that we know of. There is also amongst them indications of a form of organized society, law, and government of a higher character than is usually found amongst Australian aborigines.]

*1. The Revd. George Taplin, Missionary to the Aborigines, Point Macleay.

2. The "Narrinyeri." Probably this word is an abbreviation of "Kornarrinyeri" (belonging to men). This is the derivation recognised by some. Nevertheless some natives prefer to regard the word Narrinyeri as derived from "narr," plain, intelligible (referring to language), and "inyeri," belonging to. This would make the word mean—belonging to plain or intelligible speakers, or those of one language. It is probable that the first derivation is correct, because it is applied frequently to those whose dialects differ considerably.

3. A tract of country—which may be said to begin twenty miles above Wellington, on the Murray, and which may be enclosed by lines supposed to be drawn from that point to Cape Jervis on the west, and to Kingston, Lacepede Bay, on the east and south-east—is occupied by the clans of this tribe or nation.

* The questions, to which what follows are Mr. Taplin's replies, will be found at page 268.

4. The tribe is divided into eighteen clans, and each has a tribal symbol, totem—or as they call it “ngaitye”—consisting of some animal or vegetable. The following are their names and totems:—*

Name of Clan.	Locality.	Totem or Ngaitye.
1. Raminyeri -	Encounter Bay - - -	Wattle gum.
2. Tanganarin -	Goolwa - - -	Pelican.
3. Kondarlinyeri -	Murray Mouth (west side) -	Whale.
4. Lungundi -	Murray Mouth (east side) -	Tern.
5. Turarorn -	Mundoo Island - - -	Coot.
6. Pankinyeri -	Lake Coorong - - -	Butterfish.
7. Kanmerarorn -	Lake Coorong - - -	Mullet.
8. Kaikalabinyeri	Lake Albert (south side) -	Bull ant.
9. Mungulinyeri -	Lake Albert (east side) -	Chocolate sheldrake.
10. Rangulinyeri -	Lake Albert Passage - -	Wild dog, dark color.
11. Karatinyeri -	Point Malcolm - - -	Wild dog, light color.
12. Piltinyeri -	Lake Alexandrina (east end)	Leeches, catfish.
13. Korowalle -	Lake Alexandrina (north side)	Whip snake.
14. Punguratpular-	Milang (Lake Alexandrina) -	Musk duck.
15. Welinyeri -	River Murray - - -	Black duck, black snake with red belly.
16. Luthinyeri -	River Murray - - -	Black swan, teal, black snake with grey belly.
17. Wunyakulde -	River Murray - - -	Black duck.
18. Ngrangatari	Lacepede Bay - - -	Kangaroo-rat.

5. Each clan has a totem. Indeed the totem is the nucleus of the clan, as it consists of those persons who, by birth, are entitled to bear the same totem—native, “ngaitye” (literally, friend). Each clan is called “lakalinyeri,” and all its members are regarded as blood relations. Children inherit their father’s totem. The ngaitye, or

* The Coorong clans of the Narrinyeri were called in the early days of the colony the “Milmenroora tribe.” The writer recently inquired of some Coorong Blacks if they bore this name; they replied that many years ago the clan dwelling on the Coorong, near McGrath’s Flat, was called “Milmenroorar,” but that now they were called “Milmenyeriarn.” This is an instance of change of name. The natives seemed much astonished when the name “Milmenroora” was uttered; they regard it as a sort of resurrection of an old name.

totem, may be killed and eaten by those who possess it, but they are always careful to destroy the remains, such as bones, feathers, &c., lest an enemy should obtain them and use them for purposes of sorcery.

6. There are no class-names.

7. The Narrinyeri never marry one who belongs to the same ngaitye or totem—that is, of the same clan; neither do they allow near relations to marry, although of different clans. This is always regarded as of the first importance. Cousins never marry.

8. Marriages are generally, but not always, arranged by the clans. The marriage ceremony consists in the father, or eldest brother, or nearest male relative of the woman, formally giving her to her future husband in the presence of the assembled clans or relatives. She signifies her acceptance of the giving by making a fire for her husband. Songs and dances accompany the marriage. It is a point of decency for the couple not to sleep close to each other for the first two or three nights; on the third or fourth night the man and his wife sleep together under the same rug. This arrangement is for the sake of decency. At the marriage many persons are present, sleeping in the same camp; so the newly-married couple wait till they have moved off, and only a few relatives are left with them. They then often make a little hut for themselves. If a lewd woman goes with a man without being given away, she is said to be “kanauwurle” (their’s), and he has the right by custom to lend her to any of his friends. It is considered disgraceful for a woman to take a husband who has given no other woman for her. But yet the right to give a woman away is often purchased from her nearest male relative by those who have no sisters. Of course this amounts to the same thing. In most instances a brother or first cousin gives a girl away in exchange for a wife for himself. The females are married when about fourteen years of age. It is notorious amongst the aborigines that girls married young make the best wives. Those married later seldom turn

out well. The men rarely marry before they are eighteen or twenty.

9. Children belong to their father's clan.

10. Polygamy is practised; but there are seldom more than two wives. The eldest wife is the chief. An elderly wife has little objection to her husband having a younger one, as she is subordinate to her. Separations and divorces sometimes take place by mutual consent. If a man ill-treats his wife, her clan always interferes; and, if he persists, will take her away from him and give her to another man.

12. Blood relations do not marry.

13. Every clan has a chief, called "rupulli" (or landholder). The clan is actually governed by a council of elders, called tendi, which controls all its affairs. When a member of the tendi dies, the surviving members choose a suitable man out of the clan to take his place. The number of men on this council is usually ten or twelve.

14. Justice is administered by the tendi in accordance with the customs handed down by tradition in the tribe. In case of an offence being committed against native law or custom, a regular trial takes place. The rupulli presides, and sits on a judgment seat called "tendi lewurmi." Witnesses are examined, and full inquiry made. All parties obtain a hearing. Various punishments are inflicted upon the guilty in proportion to the heinousness of the crime. Sometimes a certain number of blows are given on the offender's head. Sometimes he is banished from the clan. And sometimes death is inflicted. Sometimes the tendi will secretly condemn a breaker of the law, and appoint a person to suddenly fall upon him and put him to death. When offenders belong to different clans, or the contention is between members of two or more clans, the united tendis decide the matter.

15. The most frequent punishments are blows. Sometimes, however, a murderer is speared to death. Sorcery is severely punished.

16. There are three forms of sorcery, called "millin," "ngathungi," and "neilyeri."

Millin.—The aborigines have a big-headed club, called plongge, which is used entirely for millin. Its mere touch is injury. When they get an opportunity they knock down an enemy, then tap his chest with this club, hit him with it on the shoulders and knees, and pull his ears till they crack; he is then called “plongge watyeri.” The victim is now supposed to be given into the power of a demon called Nalkaru, who will make him have chest disease, or cause him to be speared in battle, or be bitten by a snake. Very often the plongge is used upon a person sleeping. The weapon is warmed, and his or her chest gently tapped with it. One who has been thus served is supposed to be sure to have disease of the chest. If a man or woman feels sore in the chest it is always attributed to millin. After death the chest is opened, and any disease found there is attributed to this cause.

Ngathungi.—This kind of sorcery is practised with bones, or remains of animals which have been eaten. When a man gets hold of a particular bone of some bird or beast which his enemy has eaten, he mixes it with grease and red ochre and human hair, and sticks the mass in a round lump on the end of a prepared skewer of kangaroo's leg-bone, and it is called a “ngathungi.” When injury is to be inflicted on the enemy who ate the animal from which the remains came, the possessor of the ngathungi puts it down by the fire, and as the knob melts, so disease is supposed to be engendered in the person to be bewitched, and if it wholly melts off he dies. A man who knows that another person has a ngathungi capable of injuring him buys it if he can, and throws it into the river or lake; this breaks the charm.

Neilyeri.—This is practised by means of a pointed bone. It is scraped to a very fine point. Sometimes an iron point is used. This is poisoned by being stuck into a dead body. Any one wounded by it is inoculated with the virus, and either loses a limb or dies. Very often this wound is inflicted secretly when a person is asleep. The bone point is kept moist for use by human hair soaked in liquor from a dead body. The natives are so terribly afraid of neilyeri that

they dread even for the weapon to be pointed at them, attributing to it a deadly energy.

17. Children who died in infancy were sometimes burned, but are now always buried. Youths and adults in the prime of life when they died had their bodies dried. After death the body was carefully examined, and all the apertures sewed up. Then it was set on its back, with the arms crossed in front and the thighs spread out, and the legs and feet bent under. In this posture it was placed on a sort of triangular bier called "ngaratta." This was elevated on three men's heads, with the body on it. Then all the friends and relatives stood round and called out various names, in order that they might discover who had by sorcery caused the man or woman to die. The body, thus elevated, was taken to various spots in the neighbourhood which had been frequented by the deceased. It was said that when the right name was called an impulse was felt impelling the bearers towards the person who called out the right name. This was regarded as a sufficient indication of the guilty person. The bearers profess to be entirely controlled by the dead man's spirit. Sometimes, in order to discover the guilty sorcerer, the nearest male relative would sleep with his head on the corpse, in order to dream who was the criminal. This matter having been settled, the body was placed over a slow fire till the skin rose, and then it was all peeled off, and the corpse appeared like a White man, the *pigmentum nigrum* having been removed with the scarf skin. I do not think there was any rule for this ceremony or the preceding one to be performed first. It depended on the presence of friends. All near relatives were required to be present at the trying for sorcery. The scarf skin having been removed, the body was smeared with grease and red ochre, and the head tied up in pieces of skin or rags. It was now called "gringkari," a name applied to Europeans by the Blacks, because they think that they resemble a peeled corpse. The body was then elevated on a stage about four feet from the ground in a sitting posture, with the feet under the thighs. A slow

fire was kept under it for weeks, and it was basted with grease and red ochre. The liquor from it was kept for neilyeri purposes. Regular times of wailing and screaming around it were observed. Men and women cut off their hair in sign of mourning. The hair was spun and made into head-bands. The hair of the dead was especially prized for this purpose, as it was supposed to confer the gift of clear-sightedness. Men blackened their faces, and women smeared filth on their foreheads, in sign of mourning. It was not uncommon for them to cut themselves to show grief. When the body was dried, it was wrapped in rugs and carried about from place to place to be mourned over. When the grief was assuaged, it was put on a stage in a tree, and, after a time, buried. The body of a very aged person would be wrapped up and put in a tree without much ceremony.

18. Property descends from father to son, or nearest male relatives if there be no sons.

19. The Narrinyeri always believed in a future life after death. They believed that the dead go to some place in the west where their god Nurunderi resides. In passing to this place they go under the sea, and as they go see down below them a great fire, and the bad are in danger of falling into it and being burned, but good people—according to their ideas of goodness—get safe to Nurunderi. They call heaven Waiyirri, or Wyrri, or Wyrrewarri.

20, 21. The great god of the Narrinyeri is Nurunderi. They also believe in several demi-gods called Waiungare, Nepelle, and demons Pepi, Melapi, Nalkaru, Mulgewanke, and Karungpe. The traditions of the Narrinyeri all refer more or less to Nurunderi and his adventures and exploits.

Nurunderi, their great and wonderful god or chief, came down the Darling with his followers. When he arrived at the lower River Murray he sent back two of his men to tell those from whence he came of his arrival. They never rejoined Nurunderi. The chief and his party are said to have crossed the country from the Murray—apparently from the south bend—to the lakes, striking Lake Albert. They

found the country around the lakes in possession of clans of Blacks under Waiungare and Nepelle. Various marvellous adventures are told of these personages. Nurunderi is said to have thrown flat stones into Lake Alexandrina, near Pelican Point, and they became the fish called "tinuwarri" (or bream). He made an expedition up the Coorong, where he had a great fight with and slew a chief who had stolen his children. Then he arrived at Encounter Bay, and while there his wives forsook him. He called upon the sea to overflow and drown them, and it obeyed. After many such adventures, Nurunderi went to Wyrrewarri, or heaven, where he resides. They also have an indistinct myth in which a son of Nurunderi called Martummeri is spoken of, but it is so misty that little sense can be made of it.

Waiungare is said to have been produced by his mother's excrements without any father. He was a red man (narumbe). His brother was Nepelle. Nepelle's wives one day saw Waiungare at the lake and desired him for a husband. So they went to his hut at Pulluwewal, and finding him asleep made a noise like emus running outside. He awoke and came out, when they burst out laughing, and rushing to him clasped their arms round his neck and insisted upon becoming his wives. The unfortunate hero appears to have yielded. Nepelle, enraged, went to Waiungare's hut, and found that he and the wives were absent, hunting. So he put fire in the hut and told it to wait until they returned, and then, when they were asleep, to get up and burn them. The fire obeyed, and the sleepers were aroused by the vengeful flames. They fled to the swamps on the shores of the lake and plunged in and escaped. After this Waiungare threw a spear at the sky with a line tied to it. At first, when he hauled upon it, the weapon came out. Then he threw up a barbed spear. This held fast, so he pulled himself up to heaven and afterwards hoisted up the two women. Certain stars are pointed out as Waiungare and his wives. Nepelle afterwards was driven to the top of the hills by a great flood. So he got to heaven by the same means as Waiungare, and drew up his canoe after him. This vessel is still to be seen

floating in the sky in the "milky way." These persons are said to have lived at a time when enormous kangaroos and fish existed. The former were so large that the skin of one covered acres of ground. Waiungare and Nepelle, after their apotheosis, sought to make these animals smaller. The former tore a kangaroo in pieces, and, strewing them on the earth, each piece became a small kangaroo, such as we now have. Nepelle did the same with a fish, and produced small fish.

The following is a native myth in the vernacular of the Narrinyeri:—"Norar ngertir ulangk, kar morokkir an mamar. Kar tuppier an mamar Tipping. Wanyar muldurar ngungyin namuramb an mamar. Wunyar pulkeri muldurar pettir an mami. Wunyar norar ngrakkuwallir. Wunyar norar muldurar mendir. Kar pingkir muldurar brugungai wunyar Kinemin. Wunyar norar balpewallin lun ellin tukkeri." Translation—"The pelicans fished in the lake and caught some tukkeri fish. They carried the fish to Point Sturt. Then the magpies made a fire to cook the fish with. The greedy magpies then stole the fish. The pelicans were angry with the magpies, and they fought. The magpies were rolled in the ashes, which made them black. Then the pelicans became white like the tukkeri fish, which they had eaten."

22. It seems to be very probable that the Narrinyeri are a mixture of two races. Most likely the tribe which came with Nurunderi were of Eastern Polynesian race, derived from some people who may have been drifted in canoes on the north-eastern coast of Australia from the South Sea Islands. They discovered that there was a tribe already in possession of portions of the country, which seems to have been Papuan. It is a fact that some of the Narrinyeri are straight-haired and of a lighter complexion, while others are curly-haired and very black. All the native traditions agree with the above theory.*

* Except that our Black race is the outcome of a cross, the writer differs from Mr. Taplin in the above particulars, as has been seen in Chapters 6 and 7.—E. M. C.

23. No doubt the Narrinyeri descended from a more civilized state of society. They possess laws, customs, implements, and weapons which they are quite unable to invent now, and elaborate ceremonies of which they do not know the meaning, although they adhere to them strictly. The remains of a kind of sacrifice is found amongst them. When they go on a great kangaroo hunt they knock over the first wallaby which comes near enough to the hunters. A fire is then kindled and the wallaby placed on it, and as the smoke ascends a kind of chant is sung by the men, while they stamp on the ground and lift up their weapons towards heaven. This is done to secure success in hunting, but the reason of the custom they know not.

24. The Narrinyeri are not cannibals, and express a great horror of cannibalism.

25. Their weapons are clubs and waddies; heavy wooden spears, barbed and unbarbed. These are made of very hard wood, got from the river tribes, and, through being hardened in the fire, become as hard as bone, and can be made very sharp. The most dangerous and effective weapons are the spears called kaïke and yarnde. The shafts of these are made of reed for the kaïke, and dry grasstree-flower stem for the yarnde. Both have a point consisting of about a foot of hard wood. Sometimes the yarnde is barbed with splinters of quartz, stuck on with grasstree or pine gum. These spears are thrown with a throwing-stick or taralye. They can hit a mark at fifty and sixty yards. They are quite as effective as arrows from a bow. They also have boomerangs, but they are not much used in war—more for striking water-fowl on the wing. They have also two shields—the broad bark shield and a narrow wooden one. The former is called wakkalde, the latter murukanye.

26. They make nets, twine, fishing-lines, mats, and baskets. The mats and baskets are made of two or three kinds of rushes and flags. The twine and lines are made of rushes, or of the root of the menokkuri flag boiled and chewed and then twisted by hand.

27. Their only implements in the way of tools were stone tomahawks and shells. They often use the edge of a split reed for cutting flesh.

28. Several ceremonies have been described in the foregoing answers. It is only necessary to say that the natives are particular to adhere to them. They have a certain kind of courtesy amongst them. The formal good-bye of one departing is "Nginte lew" ("Do thou sit still"), and the reply of one remaining is, "Nginte ngoppun" ("Do thou walk"). It is regarded as very rude to converse or speak privately to a person in the presence of others. The women are always kept separate immediately after parturition and during the time of menstruation. Boys are forbidden to eat certain kinds of game, and young men other kinds, and again women others.

The following is the list of the kinds of game forbidden to boys, and also to young men during the ceremonies of introduction to manhood:—

YOUNG MEN.		Boys.
<i>Native Name.</i>	<i>English.</i>	
1. Nakkare	- Black duck	
2. Ngerake	- Teal	
3. Kinkindele	} Turtle of two kinds	1. Wheri
4. Wheri		
5. Ponde	- Murray cod	
6. Pankelde	- Black and white goose	
7. Tyeri	- Golden perch	2. Tyeri
8. Punkeri	- Widgeon	3. Punkeri
9. Kalperi	- Shoveller duck	4. Kalperi
10. Parge	- Wallaby	5. Parge
11. Tilmuri	- Female musk duck	6. Tilmuri
12. Pomeri	- Catfish	7. Pomeri
13. Kupulli	- Blue mountain parrot	8. Kupulli.
14. Rekalde	- Water rat	
15. Puldyokkuri	- Water hen	
16. Talkinyeri	- Native turkey	9. Talkinyeri
17. Prolge	- Native companion	10. Prolge
18. Wanye	- Mountain duck	11. Wanye
19. Tarke	- Lake perch	12. Tarke
20. Korneok	- Pink-eyed duck	13. Korneok

So that twenty kinds are forbidden to the young men and thirteen kinds to boys. It is supposed that if they eat of

these they will grow ugly and break out in sores, and also become prematurely grey. A curious custom of the aborigines is called "ngiangiampe." It is carried on thus: When a child is born, its navel-string is preserved and tied up in a bunch of feathers called "kalduki." The father of the child gives this to the father of some other child. From henceforth neither of those children nor their parents must speak to or hold any kind of intercourse with each other. The mutual relationship brought about by this is called "ngiangiampe"; and although the two must not speak they must not see each other want. If one "ngiangiampe" sees another in need of anything, he or she must send a supply of it if possible; but yet there must never be any direct personal intercourse between the two. I never could find out the reason for the custom; the natives could not tell me, so we are left to conjecture. The children who are thus estranged from each other may belong to the same clan or to another clan; this is a matter of indifference.

44, 45. For answers to these questions see paper on the Diseases of the Aborigines appended hereunto.

46. While a boy is growing up his hair generally used to be allowed to go untouched by comb, or at least it was allowed to grow undressed and uncut for two or three years before the time of puberty, which occurs at about fourteen years of age. The consequence was that it became a perfect mat of entangled hair and filth. When the time came for the youth to be introduced to manhood, the old men of the clan would appoint a time with some old men of another clan to meet together to make "kainganar," or young men. This was kept secret. A youth from each of the two clans would be selected, and on the night fixed upon they were suddenly seized by the men of the clans and borne to a place apart from the women, who set up a great cry and pretended to try to rescue them, but were supposed to be beaten off with fire-sticks by the men. The two youths were thrown on the ground, and all their moustaches plucked out and the hair on their bodies; the hair of their heads was roughly combed out with a point of a spear, tearing it off by handful; they

were then rubbed over plentifully with a mixture of fish oil and red ochre. They were compelled to fast three days; drinking only water, and that to be sucked up from the lake or river through a reed. They were not allowed to sleep at all for about three days, watch being kept over them for the purpose. They are now said to be kaingani or narumbe—a word very near to our own word *sacred*, only without any moral purity attaching to its significance. When the two kainganis were allowed to sleep their pillow must consist of a couple of sticks stuck in the ground crosswise. For many months the two youths were compelled to go naked. They were forbidden to eat certain kinds of game while they were narumbe, and also were not allowed to touch any food belonging to women. All the food which they touched or caught became narumbe like themselves, and was forbidden to females. This state of narumbe lasted until their beards and moustaches and body hair had been pulled out three times; each time the beard was allowed to grow about two inches long. They were not allowed to take a wife till this period elapsed, generally two years; but during this time very little fault was found with them for licentious conduct. During the time between the first plucking and the second the youths were called “narumbe” instead of their real names; during the time between the second plucking and the third they were called “takkure mak,” or “plucked cheek.” The second and third plucking was generally performed without any ceremony like the first. The two young men who undergo this rite together are ever after held to hold a peculiar relationship to each other called “wirake.”

47. The Narrinyeri natives do not knock out the front teeth.

48. The Narrinyeri do not practise circumcision.

STATEMENT OF THE NUMBER OF THE “NARRINYERI.”

1. I have often thought that it is very desirable that we should know exactly how many of the aborigines there are, so as to be able to form some idea of their wants. I have

several times heard expressions of incredulity when I have said how many I thought there were; and, on the other hand, I have heard people say they thought there were more than I had any reason to believe existed. Such a counting of the aborigines, if it had taken place twenty years ago, would have afforded some interesting information as to their rate of decrease, and would have thrown light on the causes of the decay of the aboriginal races. By way of making a beginning in this direction, I prepared a list of the names of all the natives of the Narrinyeri tribe, or nearly all. The danger in taking such a census is of omission, and perhaps I may have omitted a few. May I be allowed to suggest that if at every aboriginal depôt a register were kept of every man, woman, and child known to the issuer of stores, and a periodical return of their numbers made, it would be very valuable; it would be especially so in the Far North, and on the overland route, and in the Northern Territory.

2. In making out the list, I got the assistance of four intelligent native men; I allowed them to apportion the different names of persons to their respective clans; in one or two cases I found people belonged to a different clan from what I had supposed. I have a personal knowledge of three-fourths of the natives whose names are given; the rest I am assured are living, and in some instances I am told I have seen them, but have forgotten them.

3. The proportions of the different clans are as follow:—

Name of Clan.	Men.	Women.	Boys.	Girls.	Total.
Goolwa and Port Elliot - -	42	37	10	5	94
Lake Albert - - - -	12	10	3	5	30
Milang and Point Sturt - -	14	19	13	3	49
Point Macleay - - - -	42	48	23	22	135
The Coorong - - - -	49	37	12	16	114
Lower Murray, near Wellington-	37	32	8	12	89
Total - - - -	196	183	69	63	511

It will be seen that the Point Macleay clan is the largest; this is in consequence of the natives here being the

healthiest. The smallest proportion of children are found in those clans which inhabit the settled districts. The Goolwa and Port Elliot clan has only fifteen children, and yet they have as many men as the Point Macleay clan, which contains forty-five children. The circumstances attending the life of the aborigines in settled districts are adverse to their having children. I am sure that we have, by getting children from the natives in the settled districts to this institution, saved the lives of many; the proportion at Goolwa and Wellington would be even lower than this, were not this the case, and I know that the natives who reside here have and rear more children than any others of their tribe. The Coorong clan is a numerous one, and needs our best efforts for its welfare. I do trust that we may be enabled, by having a tract of land allotted to us, to reach these people, and do them as much good as we have done the Point Macleay clan; they have amongst them some intelligent men. The Point Macleay clan and the Milang clan (a very small one) are the only ones where the number of women is greater than that of men. I can say with assurance, that the dissipation and debauchery into which many of the natives fall is more fatal to women than it is to men.

4. The preparation of this statement forcibly reminds us of the decrease in the numbers of the aborigines. I myself, in 1849, saw 500 fighting-men of these Narrinyeri; I was also told by a former Government officer that he saw 800 fighting-men in 1842; at the present time they might muster 150. This would make the proportion of warriors at present a little more than one-third of the whole number; supposing, as is probable, that then the proportion was one-fourth, there were in 1849, 2,000 Narrinyeri, and in 1842, 3,200. I am sure every one will feel sorry at this. We have deprived the natives of their country, sadly diminished their means of subsistence, and introduced a state of things more fatal to them than the barbarism in which they before lived. We feel anxious to prevent such mournful results.

Our history on this station has been one of seventeen years' resistance to their downward progress towards extinction, and it has not been altogether unsuccessful. We trust we may prevent that almost total disappearance which has befallen the Adelaide and Moorundee tribes.

5. As the subject of disease among the natives has a close connection with the causes of the decline of the aboriginal races, I have drawn up a statement of the result of my observations and experience on this subject.

THE DISEASES OF THE ABORIGINES OF THE LAKES AND LOWER MURRAY (SOUTH AUSTRALIA).

I have resided among the aborigines inhabiting the Lakes and Lower Murray for the last twenty years, and during that period have observed that they are subject to the following diseases, viz.:—Apoplexy, acute nephritis, cataract, consumption (tubercular), dysentery, diarrhoea, epilepsy, fistula in ano, hydrocephalus, hepatitis (acute and chronic), hydatids in the liver, hydrothorax, influenza, indigestion, impetigo, neuralgia, otalgia, otorrhoea, ophthalmia (acute and chronic), phrenitis (one instance only), pneumonia, porrigo, ranula (one case only, but very bad), rheumatism (acute and chronic), sunstroke, syphilis, sore throat in its various forms, toothache, and tabes mesenterica.

1. My observations have led me to the following views of the principal disease from which the natives suffer, which is evidently tuberculosis in its different forms. I think that a large number of deaths arise from this cause—of fifty deaths of adults which occurred here between 1859 and 1869 twenty-five were caused by tubercular consumption. In infancy the tuberculous diathesis shows itself frequently in the form of hydrocephalus, generally occurring at the time of dentition; it also very often manifests itself in the form of tabes mesenterica, about the third or fourth year, or even later; I have even known of a very bad case occurring in a man of twenty-five. This constitutional tendency often

appears in a form of induration and ulceration of the glands of the neck; where it comes out thus, it is generally cured, and the person becomes healthy afterwards; but its most usual and fatal form is that of tubercular consumption. Any accident to the chest seems to lead to the deposition of tubercle. I knew a case of a previously healthy young woman who received a blow on the chest from her jealous drunken brute of a husband; she vomited blood immediately after, then her case gradually assumed the form of tubercular consumption. I had a case of a White woman on my hands at the same time as this one. I was struck with the exact similarity of the symptoms in each case—the two women died within an hour of each other though living miles apart.

2. The mortality among infants of the aborigines is very great—of 101 deaths, occurring between 1859 and 1869, thirty-six were of infants under two years of age, fifteen of children under the age of puberty, and fifty of adults. In nothing has the result of our labors been so apparent as in the saving of infant life. The good effects of cleanliness and proper care are so apparent that I have heard the women on our station lecture young woman on the necessity of keeping their children washed. Infants suffer very much from the exposure of savage life. I have known infants die of the scorching which their heads got through being exposed on their mothers' backs during a long march on a hot day; and any severe disease which may suddenly seize a child, when its mother is in a situation where help cannot be obtained, of course runs on and becomes fatal, although at first quite amenable to treatment.

3. I have frequent cases of both neuralgia and toothache. A peculiar cause of toothache is the chewing of fibre for the purpose of making twine; this wears the teeth down to a level and makes them very tender to bite upon.

4. I have frequently seen cases of epilepsy. I have generally noticed that the persons subject to it have sunk into a low state of health, and soon died of consumption.

I had recently a case of a woman whose pregnancy was accompanied by attacks of hæmatemesis and epileptic fits. I have seen several cases of lunacy among them; it is not uncommon for the intellect of old men to give way, and for them to be insane. In one instance an old chief was frightened by some people telling him that the Whites were going to take him and his tribe to Kangaroo Island; he immediately betook himself to the reeds and hid for days; he was then found by his friends, and afterwards had an apoplectic attack; in a few weeks homicidal mania set in, and he chopped a woman about with a tomahawk frightfully—this led to his incarceration in the Adelaide Lunatic Asylum. In two or three years he was discharged cured: he is, however, yet strange in his manner. The relatives of lunatics have no superstitious ideas about them, and treat them very kindly—they are rather afraid of them.

5. The aborigines do not suffer from malarious fevers.

6. Before the advent of the Whites a strange disease came down the Murray and carried off many of the natives—it was doubtless small-pox, for some of the old men are pock-marked. The natives point to certain mounds where the dead were interred who fell victims to it. The natives readily receive vaccination. The aborigines here do not readily take measles; a few had them when they very prevalent, but they were nearly all half-castes. We never had the measles on this station at all, although settlers had them within two miles of us, and they raged violently at Milang and Meningie—and yet nearly all the aborigines at the Poonindie Mission Station had them. I cannot understand the reason why our natives were exempted. Although a large number of natives were gathered in camps at sheep-shearing, and some of them, mostly half-castes, had measles, yet they did not spread generally; this is surprising, since absolutely no care was taken to prevent infection. Neither are the natives subject to scarlatina, although the disease has prevailed very much in this colony. I never knew natives have it, and yet I have reason to believe that

they had the cast-off clothes of White sufferers from the disease given to them.

7. The aborigines have a skin disease, which is a sort of impetigo—it might be called *impetigo contagiosa*; it manifests itself in a crop of pustules about the joints, the ankles, knees, hips, or elbows; it is worst when it occurs on the hips; it is accompanied with itching, swelling, and pain, and afterwards excoriation. I have seen places on a person's hips, occasioned by it, as raw as beef and as large as my hand; it is very contagious among the pure Blacks, and less so among the half-castes. I have known half-castes sleep with Blacks who had it and yet not catch it. I have known a very White half-caste woman who was married to a Black husband, and yet she never had it, but her children did. Sulphur is a specific for it. Some years ago I was led to ask the Aborigines' Department for a supply of soap, which I used liberally—the supply has been continued, and the result has been a marked decrease in the number of cases of impetigo; this fact is very significant as to the cause of the disease. The natives call this disease Wirrullumi.

The natives often get ringworms on their bodies, but not on the scalp; they catch them through tending calves which have them. No kind of leprosy is known among the aborigines.

8. I have seen cases, even bad cases, of syphilis amongst the natives. I am sure the disease was imported among them; they knew nothing of it before the advent of the Whites—this is the testimony of the natives. I have known fatal cases, also cases where the tibia was affected, and bony excrescences on the skin, with atrocious neuralgic pain; I have also seen buboes in the groin. Venereal disease is not very prevalent; I am persuaded that sometimes cases of impetigo have been taken for it.

9. I have never seen a hunchback among the aborigines, and only one case of lateral curvature of the spine in a half-caste.

10. The vital power of the natives varies very much in different individuals, but taking the average, I do not think it could be rated high; they easily give way to disease, and hopelessly yield themselves up to a fatal result. I think their diseases are more of a sthenic than asthenic type. They endure both heat and cold well—they will sleep comfortably under a much thinner covering than an average European.

11. The question has often occurred to me whether they suffer as much pain from injuries as Europeans do. It is difficult to decide; let an injury be caused by a European, or by work for a colonist, and a great fuss will be made of it, while a much more severe injury occurring through a native custom will be made light of and endured with fortitude. This leads me to think that they do not really suffer so much as we do; however, the whole question as to whether one man suffers as much as another from a similar injury is one which I should like to see ventilated by a competent authority.

Wounds made by metal or stone implements or weapons heal about the same as similar wounds would do in Europeans, but wounds made by wooden weapons heal very quickly—the transfixing of a leg by a wooden spear is regarded as a trifle, and soon heals. Blows on the head are not so dangerous to natives, because of the thickness of the fatty tissue between the scalp and the skull—this forms a kind of pad, which in some measure protects the head.

12. The aborigines have no medicines peculiar to themselves: they regard all diseases and most injuries to the person as the result of sorcery. In order to cure diseases they use charms, which consist in the utterance of certain words in a kind of chant or recitative. They endeavour to cure some complaints, such as rheumatism, by a rude kind of vapor-bath; the patient is placed on a platform made with sticks, underneath are placed red-hot stones, or a few live coals, a rug is wrapped round the sufferer; then some water-weed called pinggi is taken wet from the lake shore and put on the hot stones or fire and the steam allowed to

ascend around the naked body, and a perspiration is produced from which relief is oftentimes obtained.

13. I have known women get spots on their eyes from receiving blows on the back of the head; these spots enlarge and occasion very imperfect vision in after-life. I have known several cases of blindness, but not only from this cause.

14. The writer has often been asked respecting the fecundity of the natives, and the condition and habits of women in pregnancy and parturition. It has been stated that amongst some tribes in the other colonies if a woman has a half-caste child she never has another of her own race. This is not the case amongst the Narrinyeri, and the writer doubts if it is the case anywhere. He has known many women have large families after having a half-caste child. Instances have occurred where the first child was a half-caste, and yet a large family of Black children followed. Also, there have been cases where a half-caste child has been born after several Black children, and then Black children have succeeded it. Then women are known to have had two half-caste, and afterwards several Black. Indeed in every way the statement that the birth of a half-caste injures the fruitfulness of the mother afterwards is proved to be untrue as far as the Narrinyeri are concerned.

The writer is convinced that when native women take to the excessive use of alcoholic drinks it injures and often entirely prevents their fecundity. In no instance has this rule been found to be incorrect. Let a Black woman take to drinking, and she generally has no more children, or, if she does, they are poor weakly creatures, and soon die. There is to be taken into account though that where aboriginal women become drunkards they become prostitutes too.

A remarkable result follows the free use of tobacco by the native women. The writer has observed it for years in a large number of instances. When a woman smokes a great deal during her pregnancy, the child which she bears

is always excessively fat. Such a child will resemble one of those little fat Chinese pigs, so abnormally fat will it be. Often a native woman is complimented on the plumpness of her baby when it arises solely from this cause. But to a person accustomed to see native children this fatness is known to be peculiar in its character. The child is round and bloated and unhealthy, although so fat. And in every instance such infants have died. I never knew one that survived the troubles of dentition and weaning. The effects of tobacco have also often been noticed in the case of women suckling. I have been called to a child which was ill, and found it suffering from all the effects of poisoning by tobacco; and no wonder, for its mother smoked heavily, and it was nursed in a close hut with half-a-dozen people all blowing a suffocating cloud of tobacco smoke. I am convinced that a great deal of the ill-health of the natives—tendency to lung disease, &c.—arises from excessive use of tobacco. They use it so immoderately. I was confirmed in my opinion of the use of tobacco causing a peculiar fatness in infants by observing an instance of the same kind in a White woman. During her pregnancy she suffered severely from toothache, and only found relief by smoking tobacco. This she did until the infant was born. It was enormously fat, although both the parents were thin and spare in habit. I noticed too that the fatness was of exactly the same peculiar kind as that in the Black infants. However, the fatal result did not follow in this case, for the mother left off smoking, and the child survived, and got rid of its excessive fatness after a time.

The pure Blacks are not so healthy as the half-castes. Always the children of two half-castes will be healthier and stronger than either the children of Blacks or the children of a Black and a half-caste. When a half-caste man and woman marry, they generally have a large and vigorous family. I could point to half-a-dozen such.

Aboriginal women generally suffer less on the whole during parturition than White women do. I attribute this

to their bodies being allowed to develop in childhood without the restraints and injuries which result from the use of stays, corsets, and other civilized appliances. The experience of the writer has not been small, and he never saw an instance where deformity or malformation of the pelvis was indicated in any native woman yet. May not this result be attributed to the fact that their mothers never wore stays during the time when they were child-bearing? The pelvis of a growing foetus must be peculiarly liable to malformation from abdominal pressure in the mother. At any rate, such is the fact, as stated above, with regard to native women, and obstetricians will appreciate the vast decrease in danger and suffering which is caused by it.

Aboriginal females though do suffer considerably in child-birth, some more and some less. Instances of death in child-bed are rare. The only three which I know were remarkable. These were two sisters, each named Petembaitpiri; they got married, and each died in child-bed. One died with her second child, and the other died with her third child. The second one left a daughter whom we brought up from infancy, and she attained to a marriageable age. She was married, and notwithstanding every means which was used, died in child-bed with her first child. The cause was obstinate metritis, which set up immediately after the birth.

Many of the native women are skilful midwives, and exhibit much tact and presence of mind. Aboriginal women always bear their children while they kneel, and sit back on their heels, their feet being laid on the ground, soles uppermost—a common posture always with them when sitting. One of the women attending sits behind the woman in labor, and puts both her arms round her waist, thus forming a support for her back. The other midwife will attend to her as necessity requires. Parturition always takes place in this posture. The mother of a newly-born child generally recovers rapidly. I have known a woman walk two miles the day after she was confined. But this always does

harm ; and I have heard their husbands reproach them with their folly.

On emergencies, native women have sometimes been called in to act as midwives to the wives of White men living in the bush, and have succeeded very well. I remember one amusing instance. The wife of a settler on Lake Albert was unable to get the help of one of her own countrywoman, so she called in an intelligent half-caste named Emily, in her sore need of help. In due time the infant was born, and when she had made the mother comfortable in a very kind way, the half-caste Emily proceeded to wash the newly-born baby. After she had been quietly proceeding for a time, the mother was attracted by hearing the click of a pair of scissors, and on looking at the nurse saw a spot of blood on her hand. "What are you doing to my baby?" she inquired. "Oh, missus," answered the nurse, "your baby has got too many fingers, and I only been cut off one; I will cut off the other directly, and make him all right." Of course the mother protested that she would not have this, and the second operation was not performed. It turned out that the infant had five fingers on each hand, and the native woman had clipped off with the scissors the superfluous finger outside the little finger on the right hand to make all right as she said. I only relate this as indicating what would be probably done by aborigines themselves in such a case. The infant in this instance suffered very little, and grew up a fine boy. Children very much deformed were invariably killed immediately after birth. But they must have been rare, for, although they are not killed now, they rarely appear.

Although the Narrinyeri are so often exposed to the bite of venomous snakes, they have no remedy for this disaster. Their superstition leads them to believe it the result of sorcery. All the snakes are more or less deadly. Their poison brings on tetanus, and coma, and death. I have seen a strong man die in agonies from tetanus on the third day after being bitten by a very small brown snake.

The natives particularly dread the native slow-worm, called by them "wiitii turar" (wittii, "stinging"—turar, "teeth"). Whether it is really venomous I never could ascertain. I have cured five natives who were bitten by snakes. The remedies used were very large doses of liquor ammonia fortissimus, administered in one-ounce doses of neat brandy.

The effect of the bite of the snake is to lower the pulse. It is felt to be gradually going down. I therefore gave ten drops of the ammonia in one fluid ounce of brandy every quarter of an hour till the pulse rose. When this takes place the danger is passed. It is astonishing what a number of doses of the above will be taken before the slightest effect is perceived. At the same time I freely scarified the wound made by the snake's teeth with the point of a lance, and rubbed into the place pure liquid ammonia fort.

The natives themselves have a sort of treatment of diseases, but it consists more in incantations than anything else. There are certain men amongst them sometimes called "Kuldukkis," sometimes "Wiwirrarmaldar," and sometimes "Puttherar"—but all mean doctors, and they profess to cure the sick. They blow and chant and mutter over the sick person, all the while squeezing the part affected by the disease, and after many efforts will produce a bit of wood, or bone, or stone, which they declare has been extracted from the place, and is the cause of the ailment.

The natives are accustomed to scarify a part affected by pain with a bit of shell or glass, so that by making it bleed a cure may be accomplished. Another method which they pursue in cases of rheumatism is this:—They make a lot of stones red-hot in the fire. Then they erect a stage about three feet from the ground with sticks. On this they place the patient. Then they put the hot stones underneath, and cover them with wet water-weed called "pinggi." The patient and all is then enveloped in rugs or blankets, and the steam ascending produces a vapor-bath, which often brings on a salutary perspiration.

QUESTIONS ON ABORIGINAL FOLKLORE, ETC.

(Answers to which appear in the previous pages.)

1. Name of the person who answers the questions, and locality where he resides.

2. What is the name of the tribe of aborigines to which his answers will relate? By "tribe," is meant all those aborigines who speak one language. The subdivisions of the tribe should be called clans.

3. What tract of country is inhabited by the tribe?

4. Is the tribe divided into clans? If so, how many are there, and what are their names?

5. Has each clan a totem? (That is some beast, bird, or other living or inanimate thing which is the symbol of the tribe.)

6. Are there class-names, or a kind of castes in the tribe?

7. Do the different clans only intermarry with each other, and do marriages never take place between members of the same clan? Or are the marriages regulated by the class-names? Do natives of different class-names only intermarry? If so, give names, and state what class-names the children of such intermarriages bear?

8. What are the marriage customs and ceremonies? Who gives away the female to her husband? Are marriages arranged by the clans?

9. Are the children of the father's tribe or the mother's?

10. Is polygamy practised?

11. What is the system of kinship in the tribe? Give names for following relationships:—

My father.

My father's brother.

My mother's sister's husband.

My mother.

My mother's sister.

My father's second wife.

My stepmother.

My father's sister.

My mother's brother's wife.

My mother's brother.

My father's sister's husband.

My son or daughter.

My brother's child ("I" being male).

My brother's child ("I" being female).

My sister's child ("I" being male).	My father's mother.
My sister's child ("I" being female).	Her brothers and sisters.
My brother.	My mother's mother.
My sister.	Her brothers and sisters.
My elder brother.	My mother's father.
My elder sister.	His brothers and sisters.
My younger brother.	My father's sister's child.
My younger sister.	My mother's brother's child.
My father's brother's child.	A father and child.
My mother's sister's child.	A mother and child.
My father's father.	A widow.
My father's father's brothers and sisters.	A widower.
	A fatherless child.
	A motherless child.
	A person bereaved of a brother.

[NOTE.—Give the name of the relationship in each case, no matter whether it be the same word as one before mentioned or not.]

12. Are blood relations allowed to intermarry?
13. What is the form of government?
14. How is justice administered? Is there any form of trial for suspected offenders? If so, who are the judges?
15. What punishments are put in force against offenders?
16. What kinds of sorcery are practised? Describe them.
17. What funeral customs are there?
18. How does property descend?
19. Have the aborigines any ideas of a future state? If so, what are they?
20. Have they any belief in gods, demons, or supernatural beings? If so, what are they?
21. Are there any legends or traditions amongst them? If so, please relate some of them? If possible, give one in the native language with a literal translation.
22. Whence do traditions lead you to suppose they came? Where were the original seats of the race?
23. Are there any proofs of their having been more civilized in past ages than they are now, and, if so, what are they?
24. Are they cannibals? What is their custom in cannibalism?

25. What are their weapons?
26. Do they make nets, twine, fishing lines, mats, or baskets?
27. What tools or implements do they possess—or did they possess, before Europeans came here?
28. Can you describe any ceremonies or peculiar customs practised by this people?
29. What do they call their language?
30. Has their language any articles? If so, what are they? Are forms of the pronoun used as articles?
31. What is the form of the declension of nouns? In the case of the word for “man,” how do they say “of a man,” “to a man,” “by a man” (as an agent), “by a man” (situated near a man), “from a man,” or “a man” objectively?
32. Is there a dual form of the noun, *i.e.*, is there not only a word for *man* and *men*, but a word for *two men*?
33. What is the form of declension of pronouns? Give the full declension of the personal pronouns.
34. Is there an abbreviated form of the pronoun, for the sake of euphony, used in composition?
35. Is there any gender to pronouns?
36. Has the verb any indicative mood? or has the verb only a participial construction? Is the form in which the verb is used in the indicative the form in which the same word is used adjectively? Give a specimen.
37. What tenses has the verb? Is there not only a past tense, but a remote past tense? Is there a reciprocal tense—as, for instance, “I cut myself,” “We two cut each other”? Is there a repetitive tense—as, for instance, not only “I strike” but “I strike again”?
38. How is the passive form of the verb constructed?
39. Is there any verb “to be” or “to have” in the language?
40. Is the letter *s* used in the language, or *f*, *v*, *z*?
41. What are the numerals? How high can natives count in their own language?

42. Give a few specimen sentences of the language with a literal translation.

43. What are the native words for the following English words?—

Sun.	Canoe.	Good.	Tongue.	I.
Moon.	Fish.	Bad.	Teeth.	Thou.
Star.	Dog.	Man.	Ear.	He, She, It.
Cloud.	Kangaroo.	Woman.	Foot.	We.
Heavens.	Fire.	Boy.	Nose.	Ye.
Rain.	House.	Girl.	Hair.	They.
Heat.	Spear.	Father.	Blood.	This.
Cold.	Club.	Mother.	Live.	Who.
Hill.	Wommera.	Husband.	Die.	One.
Land.	Boomerang.	Wife.	Hear.	Two.
Stone.	Day.	Head.	See.	Three.
Water.	Night.	Mouth.	Sit.	Four.
Sea.	Great.	Hand.	Make.	Dual.
Tree.	Small.	Eye.	Give.	Plural.

44. What diseases are most prevalent amongst the aborigines of the tribe where you reside?

45. Have they any methods of treating or curing disease or injury among themselves, and what are they?

46. What rites and ceremonies are used in the initiation of youths to the state of manhood?

47. Do the natives knock out any of the front teeth?

48. Is circumcision practised amongst them?

NOTE 1.—Native words should be spelt according to the following rules:—

I. The consonants to be sounded as in English, only the *g* is always to be hard.

II. The vowels are to be sounded thus:—

A as *a* in father; ah

Ai has the sound of long *i*.

O as in old.

Au is sounded like *ow* in cow.

E as in they.

I as *i* in fatigue.

U as in rude, or as *oo* in mood.

NOTE 2.—*Precise* answers to question No. 11 are important. A correct reply will determine the system of kinship prevailing. The word for each relationship should be carefully ascertained. It is also desirable to discover whether there is not a slight variation of the word according as it is borne or attributed to the speaker; for instance, a variation for *my* father, *your* father, *his* father, &c.

No. 83.—PYTU REACH.

BY GEORGE TAPLIN.

Kangaroo	-	wangami, tulatyi.	Hand	-	mari.
Opossum	-	piltari, wongguri, melluri.	2 Blacks	-	kornengk.
Tame dog	-	keli.	3 Blacks	-	neppaldar kornar.
Wild dog	-		One	-	yammalaityi.
Emu	-	pinyali.	Two	-	ninkaiengk.
Black duck	-	nakkari.	Three	-	neppaldar.
Wood duck	-		Four	-	kukkuk.
Pelican	-	nori.	Father	-	nanghai.
Laughing jackass			Mother	-	nainkowa.
Native companion		prolggi.	Sister-Elder	-	maranowi.
White cockatoo	-	kranti.	„ Younger	-	tarti.
Black	„	wullaki, pillambe	Brother-Elder	-	gelanowi.
Crow	-	marangani.	„ Younger	-	tarti.
Swan	-	kungari, tuma- kowalli.	A young man	-	narumbi.
Egg	-	pellati.	An old man	-	yandiorn.
Track of a foot	-	yarluki.	An old woman	-	yandi-imin.
Fish	-	mami.	A baby	-	kelgalli, milyali, tyinyero.
Lobster	-		A White man	-	gringkari.
Crayfish	-	meauki.	Children	-	porlar.
Mosquito	-	muruli.	Head	-	kurli.
Fly	-	tyilyi.	Eye	-	pili.
Snake	-	kraiyl.	Ear	-	plombi.
The Blacks	-	narrinyeri.			
A Blackfellow	-	korni.			
A Black woman	-	mimini.			
Nose	-	kopi.			

No. 83.—PYTU REACH—*continued.*

Month - - -	tori.	Boomerang - - -	panketyi.
Teeth- - -	turar.	Hill - - -	ngurli.
Hair of the head -	kuri.	Wood - - -	lamatyeri.
Beard - - -	menaki.	Stone - - -	marti.
Thunder - - -	munti.	Camp - - -	manti, ngauandi.
Grass - - -	kaiyi.	Yes - - -	katyil, ng-ng.
Tongue - - -	tallanggi.	No - - -	nowaiy, ng-ng.
Stomach - - -	mankuri.	I - - -	ngan.
Breasts - - -	ngumpurengk.	You - - -	ngun-ngenti.
Leg - - -	taruki.	Bark - - -	yorli.
Foot - - -	turni.	Good - - -	nunkeri.
Bone - - -	partpati.	Bad - - -	wirrangi.
Blood - - -	kruwi.	Sweet - - -	kinpin.
Skin - - -	wankandi.	Food - - -	takuramb.
Fat - - -	bilpūli.	Hungry - - -	yeyauwi.
Bowels - - -	mewi, waltyerar.	Thirsty - - -	klallin.
Excrement - - -	kunar.	Eat - - -	takkin.
War-spear - - -	wundi.	Sleep - - -	tantin.
Reed-spear - - -	kaiki.	Drink - - -	murtun.
Throwing-stick -	taralgi.	Walk - - -	ngoppun.
Shield - - -	wakkaldi.	See - - -	nakkin.
Tomahawk - - -	drekurmi.	Sit - - -	lewin.
Canoe - - -	meralti.	Yesterday - - -	watangrau.
Sun - - -	nunggi.	To-day - - -	hikkai nunggi.
Moon - - -	markeri.	To-morrow - - -	ngrekkald.
Star - - -	tuldi.	Where are the	yangi narrinyeri?
Light - - -	nunkulowi.	Blacks?	
Dark - - -	yonguldyi.	I don't know	nowaiy ap ngle-
Cold - - -	murunkun.		min.
Heat - - -	waldi.	Plenty - - -	ngruwar.
Day - - -	nunggi.	Big - - -	grauwi.
Night - - -	yonguldyi.	Little - - -	muralappi.
Fire - - -	keni.	Dead - - -	pornir.
Water - - -	nguk, bareki.	By and-by - - -	palli.
Smoke - - -	kari.	Come on - - -	ngai our.
Ground - - -	tuni.	Milk - - -	ngumperi.
Wind - - -	maiya.	Eaglehawk - - -	wulde.
Rain - - -	parni.	Wild turkey - - -	talkinyeri.
God - - -	-	Wife - - -	nape.
Ghosts - - -	-		

No. 84.—FROM WELLINGTON, ON THE MURRAY RIVER, TO NORTH-WEST BEND.

BY M. MOOREHOUSE, ESQ.

THE following vocabulary is extracted from a work, published in 1846, by M. Moorehouse, Esq., formerly Protector of Aborigines on the Murray. That gentleman was under the impression that it was spoken from Wellington to the Rufus, whereas it prevailed no further than the North-west Bend. In many instances I have noticed that Blacks exaggerate the extent of their territory, and also the area over which their languages extend, especially after tribes become fused under the pressure of our occupation. Now-a-days, were an old man, on the Darling say, asked the extent of frontage his tribe occupied when he was young, he would probably in making his statement add to the possessions of his own tribe those of one or two neighbouring ones, whose few survivors had in the break-down of aboriginal polity cast in their lot with his people. From this cause I have frequently found descriptions of the boundaries of tribal lands overlap each other.

The prevalence of *r* as an initial, and the recurrence of double *r*, are remarkable in this language.

No. 84.—ADDITIONAL WORDS.

A spirit	- idaidl.	To count	- kappekappan.
Sorcerer	- idaidlanko.	To speak	- kappun, kaptun.
South	- karrungadla.	Sunset	- karlkallo.
East	- ngaldko.	Rage	- kedlanko.
West	- kaato.	The shoulders	- kinni.
Expression of wonder	kaii !	Finger	- kuilpo.
Light (not heavy)	kaitkatyo.	Blood	- kantur.
A grumbler	- kappekappangko	Bloodlike	- kantukantur angko.

No. 84.—ADDITIONAL WORDS—*continued*.

Eyelid	-	-	kuitme.	Uncle	-	-	nukko.
Eyelash	-	-	kuityoink.	A female kangaroo			ngaako.
The thigh	-	-	makuru.	The liver	-	-	ngaldkur.
Trousers	-	-	makurarru.	Maternal grand-			ngatta.
Liver	-	-	ngaldkur.	father	-	-	
Little finger	-	-	ngelko.	Vegetable food	-	-	ngemmo.
Thumb	-	-	ngoako.	The breath	-	-	ngenginni.
Forefinger	-	-	ngonongunnun.	A louse	-	-	paanko.
Flesh	-	-	parrangaldko.	A corpse	-	-	padnamko,
Knee	-	-	parrurup.				puintyelmunko.
Skin of an animal			tanko.	Nephew	-	-	pammo.
Elbow	-	-	tatto.	Stepfather	-	-	pangur.
Rib	-	-	tennir.	Husband	-	-	pewi.
Cheek	-	-	tunkatto.	To kill	-	-	puilyerrun.
Brain	-	-	yurlurro.	To die	-	-	puintyan.
To love	-	-	kirredlamun.	A widow	-	-	rangngu.
To make love	-	-	kirripun.	A hut	-	-	rap.
A magpie	-	-	kônlarrru.	A married couple			rap-tad-lakko.
To evacuate the			korntun, kun-	Wrath	-	-	rawuyip.
bowels			dun.	Pleasure, joy	-	-	ratti.
A reed	-	-	kordlo.	Bone worn			rommun.
To charm	-	-	kungkun.	through septum			
Sorcerer	-	-	kungkungkangko	of nose			
Urine	-	-	kuppur.	Cousin	-	-	rongko or ronn-
To cut	-	-	lappun.				gur.
A tear	-	-	llowo.	Red	-	-	rumrum.
Don't cry	-	-	lloallo.	Door	-	-	taakurru.
A wife	-	-	loangko.	Where?	-	-	tadla?
To see one's sha-			luttannun.	A grave	-	-	tappullo, tap
dow in the water							purlo.
Likeness, shadow			lutto.	A ball used in			tiitko.
A liar	-	-	maaungum-	play			
			angko.	Sneezing	-	-	tintingen.
Wallaby	-	-	madlongo.	To laugh	-	-	tirrikeblin.
Animal food	-	-	mam.	To slander	-	-	tungngun.
The milky way	-	-	mamramko.	Young woman or			warkarrau.
To believe, think			meinin.	girl			
Paternal grand-			metei.	An adult female	-	-	wityange.
father				A black cockatoo			wornokkadlu.
Grandchild	-	-	metto.	To swim	-	-	yagun.
To kiss	-	-	moornun.	A maggot, also			yeltirri.
Many	-	-	nailko.	rice			
				The sea	-	-	yerlungo.

No. 84.—WELLINGTON.

Kangaroo - -	Hand - -	- mannuruko.
Opossum - -	2 Blacks - -	-
Tame dog - -	3 Blacks - -	-
Wild dog - -	One - -	- metatta.
Emu - -	Two - -	- tangkul.
Black duck - -	Three - -	- tangkul meto, metko.
Wood duck - -	Four - -	-
Pelican - -	Father - -	- nukkuwur, petuwurra.
Laughingjackass- kukatka.	Mother - -	- ngawur.
Native companion	Sister-Elder - -	- maiko.
White cockatoo - kawakko.	„ Younger - -	-
Crow - -	Brother-Elder - -	- marruko.
Swan - -	„ Younger	-
Egg - -	A young man - -	- ngudlongo.
Track of a foot - -	An old man - -	-
Fish - -	An old woman - -	-
Lobster - -	A baby - -	-
Crayfish - -	A White man - -	-
Mosquito - -	Child - -	- nguilpo, reyu.
Fly - -	Head - -	- pertpukko.
Snake - -	Eye - -	- korllo.
The Blacks - -	Ear - -	- marlo.
A Blackfellow - -		
A Black woman - ngammaityu.		
Nose - -		
- rōonko.		

No. 84.—WELLINGTON—*continued*.

Mouth	-	- munno, taako.	Boomerang	-	-
Teeth	-	- ngentko.	Hill	-	- tepko.
Hair of the head	-	-	Wood	-	-
Beard	-	- ngulko.	Stone	-	- parlo, parlko.
Thunder	-	- rrarlo.	Camp	-	-
Grass	-	- wungk.	Yes	-	- ngaiiai, ngaiye.
Tongue	-	- ngantudle.	No	-	-
Stomach	-	- papu.	I	-	- ngapo, nganna.
Breasts	-	- mumpurro, pai- puite.	You	-	- ngurra, ngurru.
Thigh	-	- makuru.	Bark	-	- pilli.
Foot	-	- tudgni.	Good	-	- mudloityo.
Bone	-	- kamko.	Bad	-	- paiyu.
Blood	-	- kantur.	Sweet	-	-
Skin	-	- pilli.	Food	-	-
Fat	-	- mudla.	Hungry	-	-
Bowels	-	-	Thirsty	-	-
Excrement	-	- kunna, kunngo.	Eat	-	- nguntun, taan.
War-spear	-	- kakurru.	Sleep	-	- murrurri, yum- mun.
Reed-spear	-	- kaiyur.	Drink	-	-
Throwing-stick	-	- ngeweangko.	Walk	-	-
Shield	-	- tarramo.	See	-	- naan.
Tomahawk	-	- marrupung.	Sit	-	- llewin.
Canoe	-	- manno.	Yesterday	-	- karldkun.
Sun	-	- nangke.	To-day	-	-
Moon	-	- kakur, kagurre.	To-morrow	-	- pallarak.
Star	-	- pedli.	Where are the Blacks?	-	-
Light	-	-	I don't know	-	-
Dark	-	-	Plenty	-	-
Cold	-	- taako.	Big	-	- yernko.
Heat	-	-	Little	-	- poilyongko.
Day	-	-	Dead	-	-
Night	-	- nimmi.	By-and-by	-	- yuatta.
Fire	-	-	Come on	-	- kauwo.
Water	-	- ngukko.	Milk	-	- yullurru.
Smoke	-	- multko.	Eaglehawk	-	-
Ground	-	-	Wild turkey	-	- peralla.
Wind	-	- murroko.	Wife	-	- loangko.
Rain	-	- bukatarru.			
God	-	-			
Ghosts	-	-			

No. 85.—NORTH-WEST BEND OF THE RIVER MURRAY.

By F. W. FULFORD, Esq.

It is noticeable that several words in this vocabulary begin and others end with *r*, *ar*, unusual characteristics in our languages.

Kangaroo	-	-	poorool, toltar.	Hand	-	-	koolpoo.
Opossum	-	-	booltoo.	2 Blacks	-	-	rankool maree.
Tame dog	-	-		3 Blacks	-	-	rankool mata
Wild dog	-	-	chelli.				maree.
Emu	-	-	rangun.	One	-	-	mata.
Black duck	-	-	narkur.	Two	-	-	rankool.
Wood duck	-	-	kooar.	Three	-	-	rankool-mata.
Pelican	-	-	nankoorar.	Four	-	-	rankool-rankool.
Laughing jackass	-	-	kokaka.	Father	-	-	pweechar.
Native companion	-	-	toorkul.	Mother	-	-	nukar.
White cockatoo	-	-	chowuk.	Sister-Elder	-	-	meeka.
Crow	-	-	waal.	„ Younger	-	-	
Swan	-	-	nankyer.	Brother-Elder	-	-	murrkar.
Egg	-	-	milewrup.	„ Younger	-	-	bungar.
Track of a foot	-	-	toonar.	A young man	-	-	leeree.
Fish	-	-		An old man	-	-	koombak.
Lobster	-	-		An old woman	-	-	meechung.
Crayfish	-	-	ukot.	A baby	-	-	kimbill.
Mosquito	-	-	mantar.	A White man	-	-	towar.
Fly	-	-	nakemilli.	Children	-	-	mootar.
Snake	-	-	too-oo.	Head	-	-	pempee.
The Blacks	-	-	maree.	Eye	-	-	meeyee.
A Blackfellow	-	-	maree.	Ear	-	-	marwarl.
A Black woman	-	-	pookloo.				
Nose	-	-	mroontoo.				

No. 85.—NORTH-WEST BEND OF THE RIVER MURRAY—*continued.*

Mouth - - -	tookoo.	Boomerang - -	
Teeth - - -	tarakin.	Hill - - -	
Hair of the head -	winnee.	Wood - - -	narook.
Beard - - -	wakkoo.	Stone - - -	konning.
Thunder - - -	poorok.	Camp - - -	rowoo.
Grass - - -	wunkar.	Yes - - -	niyar.
Tongue - - -	nundoolar.	No - - -	ya-ya.
Stomach - - -	moontoo.	I - - -	narpoo.
Breasts - - -	moombooroo.	You - - -	nooroo.
Thigh - - -	muntar.	Bark - - -	nardlung.
Foot - - -	bungoorar.	Good - - -	moolike.
Bone - - -	kumpoo.	Bad - - -	mookar.
Blood - - -	kondur.	Sweet - - -	moolike.
Skin - - -	tooltoo.	Food - - -	miyer.
Fat - - -	bartoor.	Hungry - - -	booung.
Bowels - - -	wunbaroobar.	Thirsty - - -	tarwin.
Excrement - - -		Eat - - -	tarklaka.
War-spear - - -		Sleep - - -	umkunar.
Reed-spear - - -		Drink - - -	nooluka.
Wommera or		Walk - - -	punar.
throwing-stick		See - - -	nowar.
Shield - - -		Sit - - -	lowunar.
Tomahawk - - -	maraboong.	Yesterday - - -	kulkulk.
Canoe - - -	munnur.	To-day - - -	peeyowar.
Sun - - -	klear.	To-morrow - - -	peatukar.
Moon - - -	kukarar.	Where are the	there markuk?
Star - - -	billee.	Blacks?	
Light - - -	wynekur.	I don't know	- Winyar(? where)
Dark - - -	rookool.	Plenty - - -	warpoo warpoo.
Cold - - -	lookur.	Big - - -	beeskuk.
Heat - - -	nirrkee.	Little - - -	riwoone.
Day - - -	nitechar.	Dead - - -	boongill.
Night - - -	rookul.	By-and-by - - -	
Fire - - -	nalkoo.	Come on - - -	koowee.
Water - - -	nookoo.	Milk - - -	
Smoke - - -	mooltoo.	Eaglehawk - - -	
Ground - - -	tootoo.	Wild turkey - - -	
Wind - - -	yarool.	Wife	
Rain - - -	markarar.		
God - - -			
Ghosts - - -			

No. 86.—NED'S CORNER STATION, MURRAY RIVER.

By A. H. PEGLER, Esq.

Kangaroo -	- broolach.	Hand -	- chalpo.
Opossum -	- bultcha.	2 Blacks -	-
Tame dog -	- wilking.	3 Blacks -	-
Wild dog -	-	One -	- metha.
Emu -	- rungine.	Two -	- ranko.
Black duck -	- nucha.	Three -	- ranko metha.
Wood duck -	- chawra.	Four -	-
Pelican -	- muckwan.	Father -	- ruchaa.
Laughing jackass	kookooka.	Mother -	- nutchaa.
Native companion	tharo.	Sister-Elder -	-
White cockatoo	jackwa.	„ Younger -	thulcha.
Crow -	- woncher.	Brother-Elder -	-
Swan -	- nuncha.	„ Younger	buncha.
Egg -	- thullan.	A young man -	lighcher.
Track of a foot -	-	An old man -	koobatch
Fish -	-	An old woman -	yechong.
Lobster -	- thupul.	A baby -	- murtcha.
Crayfish -	-	A White man -	thougha.
Mosquito -	- muntha.	Children -	-
Fly -	-	Head -	- bumpie.
Snake -	-	Eye -	- mechil.
The Blacks-	- nutchaa.	Ear -	- munchuna.
A Blackfellow -	merrely.		
A Black woman -	bolko.		
Nose -	- roonchana.		

No. 86.—NED'S CORNER STATION, MURRAY RIVER—*continued.*

Month	-	thuraka.	Boomerang-	-
Teeth	-	lutcha.	Hill	-
Hair of the head	winine.		Wood-	- lecher.
Beard-	-	wak-cha.	Stone -	- kurncha.
Thunder	-	poorache.	Camp-	-
Grass -	-	youngcha.	Yes -	- hiehia.
Tongue	-	nungchul.	No -	- mematt.
Stomach	-	poungbong.	I -	-
Breasts	-	buntricha.	You -	-
Thigh	-	nuncha.	Bark -	- nichline.
Foot	-	thunga.	Good -	- mulach.
Bone	-		Bad -	-
Blood -	-	koundcha.	Sweet-	- nuchlach.
Skin	-	thulcha.	Food -	- thighin.
Fat	-	patura.	Hungry	-
Bowels	-	kudna.	Thirsty	-
Excrement-	-	kudna.	Eat	-
War-spear	-		Sleep -	-
Reed-spear-	-	kechia.	Drink-	-
Wommera or			Walk -	- puncha.
throwing-stick			See -	- nungha.
Shield	-	thram.	Sit	-
Tomahawk-	-		Yesterday	-
Canoe	-	munga.	To-day	-
Sun	-	lechie.	To-morrow-	-
Moon -	-	kachiera.	Where are the	
Star	-	billier.	Blacks?	
Light -	-	nechega.	I don't know	- winacha.
Dark	-	nimincha.	Plenty	-
Cold	-	dukka.	Big	-
Heat	-	nuncka.	Little-	-
Day	-		Dead	-
Night	-	nulka.	By-and-by -	-
Fire	-	thepia.	Come on	-
Water	-	multcho.	Milk	-
Smoke	-		Eaglehawk -	
Ground	-		Wild turkey	-
Wind	-		Wife	-
Rain	-			
God	-			
Ghosts	-			

No. 87.—FROM MALLEE CLIFFS STATION TO WENTWORTH.

BY — MCFARLANE, ESQ.

THE following vocabulary and other matter connected with the Kemendok tongue were kindly but hurriedly dictated to me by Mr. McFarlane, the owner of the Mallee Cliff Station, who speaks the language fluently :—

BY — MCFARLANE, ESQ.

Kangaroo - - buloker.	Hand - - - wain.
Opossum - - bult.	2 Blacks - - raangool ngult.
Tame dog - - kalli.	3 Blacks - - raangool meta ngult.
Wild dog - -	One - - - meta.
Emu - - - rungin.	Two - - - raangool.
Black duck - toorlum.	Three - - - raangool met.
Wood duck - wondre.	Four - - - raangool raan- gool.
Pelican - - belangri.	Father - - blith.
Laughing jackass kokak.	Mother - - ngaak.
Native companion tort.	Sister-Elder - mai-ik.
White cockatoo - runth.	„ Younger -
Crow - - - waak.	Brother-Elder - kook.
Swan - - - koolthawa.	„ Younger
Egg - - - bert.	A young man - lomith.
Track of a foot - thin.	An old man - pikwaar.
Fish - - -	An old woman - pik-korump.
Lobster -	A baby - - thalump (male), baroeit (female).
Crayfish - - moak.	A White man - thow-wur.
Mosquito - - munth.	Children - - reep-reep.
Fly - - -	Head - - - tururt.
Snake - - - thok.	Eye - - - mi.
The Blacks - - ngultetel.	Ear - - - mur.
A Blackfellow - ngult.	
A Black woman - korump.	
Nose - - - kaap.	

No. 87.—MALLEE CLIFFS—*continued.*

Mouth	-	thak.	Boomerang	-	
Teeth	-	drirk.	Hill	-	
Hair of the head	-	drirk kitch.	Wood	-	boop.
Beard	-	ngoolk.	Stone	-	mok.
Thunder	-	bethung.	Camp	-	raap.
Grass	-	thellum.	Yes	-	ai-ai.
Tongue	-	mat.	No	-	pintha.
Stomach	-	monda.	I	-	ngaie, ngaia.
Breasts	-		You	-	wooroo.
Thigh	-	ngunt.	Bark	-	kaart-kaart.
Foot	-	thin.	Good	-	warrink.
Bone	-	birump.	Bad	-	baathup.
Blood	-	koork.	Sweet	-	burmum.
Skin	-	metchook.	Food	-	maam (animal), thaap (vege- table).
Fat	-	mint.	Hungry	-	ngow-ngow- mum.
Bowels	-		Thirsty	-	konoolun.
Excrement	-		Eat	-	thaicha.
War-spear	-	thill.	Sleep	-	muttri.
Reed-spear	-	nerit.	Drink	-	ngooka.
Wommera or throwing-stick	-	ngowathuk.	Walk	-	yinna.
Shield	-	benmal.	See	-	maima.
Tomahawk	-	tharing.	Sit	-	lewa.
Canoe	-	longup.	Yesterday	-	kaalkun.
Sun	-	nunk.	To-day	-	bianunga.
Moon	-	baitch.	To-morrow	-	pint-wangorong.
Star	-	burl.	Where are the Blacks?	-	winya ngultetel
Light	-	nungan.	I don't know	-	pinta ngaia yoorun.
Dark	-	wangoran.	Plenty	-	nur.
Cold	-	tirowl.	Big	-	yoorong.
Heat	-	numum.	Little	-	baie.
Day	-	nungan.	Dead	-	yootmal.
Night	-	wangoran.	By-and-by	-	mondja.
Fire	-	nik.	Come on	-	yinne ap.
Water	-	ngook.	Milk	-	
Smoke	-	thoor.	Eaglehawk	-	
Ground	-	naitch.	Wild turkey	-	
Wind	-	wirith.	Wife	-	
Rain	-	makkri.			
God	-				
Ghosts	-				

CONJUGATION OF VERBS IN THE KEMENDOK LANGUAGE.

To STRIKE.

PRESENT.

I strike	-	ngaie wokka.	We strike	-	nginna wokka.
Thou strikest	-	ngoora wokka.	You strike	-	ngooroom wokka.
He strikes	-	inna wokka.	They strike	-	ngowo wokka.

PERFECT TENSE.

I struck	-	ngaie wokkul.	We struck	-	nginum wokkul.
Thou struckest	-	ngoora wokkul.	You struck	-	ngooroom wokkul.
He struck	-	inna wokkul.	They struck	-	ngam wokkul.

FUTURE TENSE.

I will strike	-	mondja ngaie wokka.	We will strike	-	nginna mondja wokka.
Thou wilt strike	-	mondja ngoora wokka.	You will strike	-	ngooroom mondja wokka.
He will strike	-	inna mondja wokka.	They will strike	-	ngowo mondja wokka.

IMPERATIVE MOOD.

Strike	-	wokka.	Let us strike	-	ngurra nginna wokka.
Let him strike	-	ngurra inna wokka.	Let them strike	-	ngurra ngowo wokka.

To Go.

PRESENT TENSE.

go	-	nup yennin.	We go	-	nginna yennin.
Thou goest	-	ngoora yennin.	You go	-	ngooroom yenna.
He goes	-	inna yennin.	They go	-	ngowo yennin.

PRETERITE TENSE.

I went	-	nup yennool.	He went, &c.	-	nginna yennool, &c.
Thou wentest	-	ngoora yennool.			

FUTURE TENSE.

I will go, &c.	-	nup mondja yenna.
		ngoora mondja yenna.
		inna mondja yenna, &c.

IMPERATIVE MOOD.

Go thou - - yenna.	Let us go - - nginna lurt
Let him go - - ngarainna yenna.	yenna.
	Let them go - ngara ngowo
	yenna.
He will go by-and-by - - - inna mondja yennola.	
There are no Blacks at Youngera - - pinta ngok coda Youngeran.	
There is no water at Youngera - - pinta ngulk coda Youngeran.	
I have no opossum - - - pinta ngaia bult.	
	not I opossum.
I don't see him - - - pinta ngaia maimin inna.	
	not I see him.
That girl has a pretty face - - inna morin warink ngining.	
	she girl good face.

No. 88.—FROM THE JUNCTION OF THE LACHLAN
AND MURRAY TO THE JUNCTION OF THE
DARLING AND MURRAY.

By J. A. MACDONALD, Esq.

OF the language of the tribe which inhabits the country specified above I have three specimens, one drawn up by Mr. J. A. Macdonald, another by Mr. John Miller, of Kulnine, and the third by myself. Though they differ somewhat, I have only inserted the first, together with some phrases and tenses of verbs obtained from Mr. Macdonald, who speaks the language well. The numerals 1, 2, and 3 a woman gave me very distinctly as *mok*, *thoral*, *thoral na mok*. Families often differ a little in pronunciation.

Though its language shows this tribe to be an off-shoot of the Narrinyeri, and hence of Central Australian descent, yet it calls itself and its language *Yit-tha*, which is its negative adverb.

This, as the reader is aware, is a custom which may be said to be confined to Eastern Australia. Its occurrence in

this tribe (the only exception I know) is explained by the fact that it is the last of the Central series, and has for its neighbour up the Murray a tribe of Eastern descent, which calls itself by its negative, and has no doubt named the Yit-tha in the same way. As I have said before, tribes often influence the languages and customs of their neighbours.

From this point as far as Expedition Range, in Queensland, this practice of calling a tribe by its negative prevails generally.

The Yit-tha have territory on both sides of the Murray.

ADDITIONAL PHRASES, ETC.

There is no water at Youngera; lit.: - Yittha ngok gooia, Youngeran.

No water there, Youngera

There are no Blacks at Youngera - Yittha nunna gooia Youngeran.

I have no money; lit.: Not me money - Yittha ngunak money.

I don't see him; lit.: No I see that Yit-tha ngaie naiin yanda nunna.
Black

That girl is pretty; lit.: That girl Yanda moorooiin kaangil.
good

Ngaie wokka yanda nunna koorndi nunga.
I (will) kill that Black to-morrow sun.

To Go.

PRESENT TENSE.

Ngaap nukka -	: I go.	Ngainne nukkun -	We go.
Ngoora nukka -	- Thou goest.	Ngoona nukka -	You go.
Yanda nukkun -	- He goes.	Yanda bugga nukka	They (or that lot) go.

PERFECT TENSE.

Ngaap nukkarnt -	I went.	Ngainne nukkarnt -	We want.
Ngoora nukkarnt -	Thou wentest.	Ngoona nukkarnt -	You went.
Yanda nukkarnt -	He went.	Yanda bugga nukkarnt	They went.

FUTURE TENSE.

Ngaap lokka nukka -	-	-	- I will go.
Ngoora lokka nukka -	-	-	- Thou wilt go.
Yanda lokka nukka -	-	-	- He will go, &c.

And so on.

WOOKOORN—TO STRIKE.

Striking- - - wokkilant. | Struck - - - wok-koornnt.

PRESENT TENSE.

Ngaie wokka	- I strike.	Nganni wokka	- We strike.
Ngoora wokka	- Thou strikest.	Ngoona wokka	- You strike.
Yinna wokka	- He strikes.	Yanda lokka wokka	- They strike.

PERFECT TENSE.

Ngaie wokkoornnt - - - I struck.
 Ngoora wokkoornnt - - - Thou struckest, &c.

Ngaie ngoora wokka koorndi nungung.
 I you strike to-morrow sun.

God made man. God said not good man alone
 — koityoornt nunna. — moothoort yittha kaangil nunna mowa
 to dwell. Then (at the time) God made woman. First woman
 lewin. Ngoomantha rooan — kooiyoornnt pirup. Mipurn pirup
 Eve. Eve was wife of Adam. Adam is father of the Blackfellow:
 Eve. Eve — malool — Adam. Adam — beith wernum da Nunna:
 father of the Whites. Eve the mother of the (belonging to)
 beith wernum da Waipella. Eve — ngaak wernum da
 Blacks; mother of the Whites; mother of all.
 Nunna; ngaak wernum da Waipella; ngaak kurgurnum.

No. 88.—YIT-THA.

By J. A. MACDONALD, Esq.,

Kangaroo	-	boolyoker.	Hand	-	waing.
Opossum	-	wok-kual.	2 Blacks	-	thral nunna,
Tame dog	-	ngeining <i>or</i> ngcinth.			thoral nunna.
Wild dog	-		3 Blacks	-	thral mo nunna.
Emu	-	bungain <i>or</i> trun- gain.	One	-	mo.
Black duck	-	kurabung.	Two	-	thral.
Wood duck	-	woorna.	Three	-	thral mo.
Pelican	-	nenangoo.	Four	-	thral thral.
Laughing jackass		thoopunk.	Father	-	beith.
Native companion		quirk.	Mother	-	ngaaka.
White cockatoo	-	kunth.	Sister-Elder	-	maiook.
Crow	-	toolang.	„ Younger	-	
Swan	-	koolthoo.	Brother-Elder	-	kom, komma.
Egg	-	beit.	„ Younger	-	
Track of a foot	-	yerimp.	A young man	-	olquong nunna.
Fish	-		An old man	-	beuk.
Lobster	-		An old woman	-	koram-koram.
Crayfish	-	thappool.	A baby	-	pelai.
Mosquito	-	bungiank, bun- gerang	A White man	-	kommaitch.
Fly	-	thill.	Children	-	pelai-pelai.
Snake	-	nalmo, nulma.	Head	-	derrart.
The Blacks	-	ker nunna.	Eye	-	laong <i>or</i> laank
A Blackfellow	-	nunna.	Ear	-	maorl.
A Black woman	-	pirurp.			
Nose	-	kaap.			

No. 88.—YIT-THA—*continued.*

Mouth	-	moorn.	Boomerang	-	
Teeth	-	treurk.	Hill	-	
Hair of the head	derart.		Wood-	-	woodtha, nga rong.
Beard	-	kaart.	Stone	-	maak.
Thunder	-	mundara.	Camp-	-	traarp.
Grass	-	thelim.	Yes	-	eiye <i>or</i> ye-ye.
Tongue	-	mert.	No	-	yit-tha.
Stomach	-	mirt.	I-	-	ngaap.
Breasts	-	paap.	You	-	ngooro.
Thigh	-	nunt.	Bark	-	ngoort.
Foot	-	thinna.	Good	-	kaangil.
Bone	-	kaam, biim.	Bad	-	look.
Blood-	-	korook.	Sweet	-	kaangil.
Skin	-	look.	Food	-	thaap.
Fat	-	kirt.	Hungry	-	ngow-ngow-mun.
Bowels	-	baagmirt.	Thirsty	-	konoolun.
Excrement-	-	koorn.	Eat	-	thaia
War-spear-	-	maileba.	Sleep-	-	yimma.
Reed-spear	-	ngoroot.	Drink-	-	ngokoloo.
Wommera or	ngaak.		Walk-	-	nikka.
throwing-stick			See	-	look, nithe.
Shield	-	murkaang, boor- rar.	Sit	-	lewa.
Tomahawk-	-	thariing.	Yesterday	-	kaalkun.
Canoe-	-	yoongui, ko- kwunk.	To-day	-	yinnark nunk (this sun).
Sun	-	nunk.	To-morrow-	-	koorndi nunk.
Moon	-	baidjh.	Where are the	winya nunna?	
Star	-	dingi.	Blacks?		
Light-	-	biak, birarka.	I don't know	-	winya (?) <i>or</i> yitta ngai yewin not I know.
Dark	-	roin.	Plenty	-	kurgur.
Cold	-		Big	-	yoorong.
Heat	-	wilyar.	Little-	-	marlong.
Day	-	nunk.	Dead	-	yootmurn.
Night	-	roin.	By-and-by	-	moinjalla, wai ar-ing.
Fire	-	ngaroong.	Come on	-	nukiaa.
Water	-	ngok.	Milk	-	
Smoke	-	toomp.	Eaglehawk	-	
Ground	-	ngait.	Wild turkey	-	
Wind-	-	wiirrit.	Wife	-	
Rain	-	maggur.			
God	-				
Ghosts	-				

BOOK THE EIGHTH.

BOOK THE EIGHTH.

PREFATORY REMARKS.

THIS book contains what I have to record in connection with the tribes in the eastern portion of the Central Division. Whether the tribes described at Nos. 138, 139, and 140 ought to be included in this instead of in the Eastern Division it is impossible to determine on the small amount of information I have been able to obtain concerning them, for I have no accounts of their manners, and besides in both language and manners neighbouring tribes often take something from each other. The matter, however, is not of much importance.

As one can examine no considerable section of the Australian race, homogeneous though it be, without meeting something of interest peculiar to it, we are not surprised to discover a few novel features in the manners of the tribes described in this book. The first to be noticed is the existence on the banks of the Gregory of a neutral ground, 150 miles long by 50 miles wide, which has been reserved, by the common consent of several tribes, for the purpose of holding their meetings. This seems a happy arrangement,

for the Blacks, who delight in large gatherings, are usually obliged to curtail them on account of the quantity of food it costs a tribe on whose territory a meeting takes place. And here it may be noticed that when a tribe entertains another it does not, save in exceptional cases, supply food; but allows its guests to help themselves to what is obtainable on its lands.

Another still more remarkable feature in the manners of some of these tribes is the prevalence of monogamy, a circumstance not heretofore mentioned in any of the works which treat of our Blacks. The existence of this practice was first touched on in my description of a small tribe on the west coast called Yercla Meening. In the present book we find it prevailing in the two tribes, one described at No. 106, and the other at No. 107. Hence the fact is mentioned by three independent witnesses. That one of my two contributors to No. 107 has reported the present existence of polygamy in the Birria, one of the tribes in question, does not surprise me, as it is stated that a large proportion of the males were shot down before they were allowed to "come in" to the station, when the men, finding themselves less in number than the females, would certainly betake themselves to polygamy. That monogamy did exist in this tribe prior to the disturbance caused by the advent of our settlers I have no doubt.

As regards the portions of the territories of most of the first ten tribes dealt with in this book, it has been found impossible to map them with any accuracy, the accounts received being irreconcilable in this particular. It seems probable that some tracts of country were hunted over by more than one tribe.

I have heard mentioned as a well-known fact, that either one or two old cocoanut trees, I forget which, have been found growing on the mainland of Australia, and, if I remember rightly, in the country of the tribes which are treated of in this book. Since then our settlers have made

some plantations of these trees. What story is connected with the one or two trees which grew previous to our occupation? Had the nuts from which they sprung arrived in some canoe with castaways, and, if so, what became of its human freight ; or had they simply drifted to our coast, been washed ashore, and grown? At any rate a passing interest attaches to these trees, as they are the only proof we have of anything having reached this continent from the outside world, possibly during the lapse of many centuries.

No. 89.—EASTWARD OF THE NICHOLSON RIVER AND BETWEEN THAT RIVER AND THE COAST.

YANGARELLA TRIBE.

BY EDWARD CURR, Esq.

The reader will notice that *hair* and *grass* in this vocabulary, as well as in numbers 93 and 94, have some affinity.

Kangaroo - - jaco-jaco.	Hand - - - malda.
Opossum - - maleanda.	2 Blacks - - -
Tame dog - - nawooa.	3 Blacks - - -
Wild dog - - wangir.	One - - - chadra.
Emu - - - chabadoo.	Two - - - chiarnga.
Black duck - -	Three - - - tamgilda.
Wood duck - -	Four - - -
Pelican - - parooa.	Father - - candado.
Laughing jackass	Mother - - namado.
Native companion giradilgoora.	Sister-Elder - kemagi.
White cockatoo - ngarnala.	„ Younger -
Crow - - - wongoola.	Brother-Elder - taboogoo.
Swan - - -	„ Younger kimagi.
Egg - - - crowa.	A young man - ooroonda.
Track of a foot - tyarra.	An old man - padolo.
Fish - - - yakooli.	An old woman - moolgoori.
Lobster - - -	A baby - - cognara.
Crayfish - - -	A White man - kando-kando.
Mosquito - - kalaranga.	Children - - -
Fly - - - yirgooda.	Head - - - moolia.
Snake - - - palangali.	Eye - - - miboolda.
The Blacks - - wompoora.	Ear - - - maralda.
A Blackfellow - choigno.	
A Black woman - magooa,	
Nose - - - kirca,	

No. 89.—EASTWARD OF NICHOLSON RIVER—*continued.*

Mouth	-	-	wollara.	Boomerang	-	-
Teeth	-	-	tarmanda.	Hill	-	-
Hair of the head	-	-	boolda.	Wood	-	-
Beard	-	-	tookanda.	Stone	-	-
Thunder	-	-		Camp	-	-
Grass	-	-	boolda.	Yes	-	-
Tongue	-	-	tcharnganunga.	No	-	-
Stomach	-	-	pardaga.	I	-	-
Breasts	-	-	moonira.	You	-	-
Thigh	-	-	kooldoora.	Bark	-	-
Foot	-	-	charna.	Good	-	-
Bone	-	-	chulda.	Bad	-	-
Blood	-	-	kando.	Sweet	-	-
Skin	-	-	tarara	Food	-	-
Fat	-	-	ooira.	Hungry	-	-
Bowels	-	-	tulda.	Thirsty	-	-
Excrement	-	-	toilda.	Eat	-	-
War-spear	-	-	miloori.	Sleep	-	-
Reed-spear	-	-	kooboorama.	Drink	-	-
Womnera or			pirri.	Walk	-	-
throwing-stick				See	-	-
Shield	-	-	chardia.	Sit	-	-
Tomahawk	-	-	karawa.	Yesterday	-	-
Canoe	-	-		To-day	-	-
Sun	-	-	warkooa.	To-morrow	-	-
Moon	-	-	kooroba.	Where are the		
Star	-	-	koogigi.	Blacks?		
Light	-	-		I don't know	-	-
Dark	-	-		Plenty	-	-
Cold	-	-	goorinda.	Big	-	-
Heat	-	-	nirtanita.	Little	-	-
Day	-	-	yanda.	Dead	-	-
Night	-	-	karwigi.	By-and-by	-	-
Fire	-	-	ngiada.	Come on	-	-
Water	-	-	mookooa.	Milk	-	-
Smoke	-	-	noorara.	Eaglehawk	-	-
Ground	-	-	doolga.	Wild turkey	-	-
Wind	-	-	worngalda.	Wife	-	-
Rain	-	-				
God	-	-	pargigi.			
Ghosts	-	-	worldala.			

No. 90.—BURKETOWN.

BY THOMAS COWARD, ESQ., INSPECTOR OF NATIVE POLICE.

THE gentleman to whose kindness I am indebted for this vocabulary of the language spoken at and near Burketown informs me that he obtained it from Police-trooper Vicq, a native of the locality. Burketown is distant about 450 miles from the Adelaide River, being at the head of the Gulf of Carpentaria, lat. 17° 30' south, long. 139° 40' east or thereabouts.

The equivalents of the words *eye*, *teeth*, *beard*, *tongue*, *fire*, and *walk* point to the connection of this with the other Australian languages in general.

No. 90.—BURKETOWN.

BY THOMAS COWARD, ESQ., INSPECTOR OF NATIVE POLICE.

Kangaroo	-	boongana.	Hand	-	nungurra.
Opossum	-	wahbera.	2 Blacks	-	
Tame dog	-		3 Blacks	-	
Wild dog	-	goodo.	One	-	tualnu.
Emu	-	boolongena.	Two	-	digana.
Black duck	-	beangora.	Three	-	tangilla.
Wood duck	-	yabbra - mondon- gera.	Four	-	ticantallio duallio
Pelican	-	yokkorara.	Father	-	kihadgy.
Laughing jackass		talgora.	Mother	-	gondonga.
Native companion		dilla-dulkoora.	Sister-Elder	-	ongoora-bunga.
White cockatoo	-	dialpoarra.	„ Younger	-	
Crow	-	wongoola.	Brother-Elder	-	nungai.
Swan	-	goonangoda.	„ Younger	-	
Egg	-	yabbeba.	A young man	-	koolangally.
Track of a foot	-	gungy.	An old man	-	birdyniarra.
Fish	-	warra.	An old woman	-	wirdigarry.
Lobster	-		A baby	-	bildingoorra.
Crayfish	-	mintoola.	A White man	-	birda.
Mosquito	-	kallanarra.	Children	-	woorara.
Fly	-	wooniarra.	Head	-	wirda.
Snake	-	balangara.	Eye	-	midialla.
The Blacks	-	yungunna.	Ear	-	murra.
A Blackfellow	-	nurka.			
A Black woman	-	mago.			
Nose	-	kuira.			

No. 90.—BURKETOWN—*continued*.

Mouth-	-	-	burka.	Boomerang -		
Teeth -	-	-	lia.	Hill -	-	-
Hair of the head	-	-	booloomba.	Wood -	-	- willadalhundy.
Beard -	-	-	yarrania.	Stone -	-	- kabirda.
Thunder -	-	-	birdmirra.	Camp -	-	- nidda.
Grass -	-	-	gurna.	Yes -	-	- ne-a.
Tongue -	-	-	talnia.	No -	-	- wirninga.
Stomach -	-	-	boolgee.	I -	-	- kooronya.
Breasts -	-	-	nookoola.	You -	-	- unna
Thigh -	-	-	bilba.	Bark -	-	- kooroomba.
Foot -	-	-	ganga.	Good -	-	- boorooga.
Bone -	-	-	dimara.	Bad -	-	- toorka.
Blood -	-	-	duckana.	Sweet -	-	- karal-karella.
Skin -	-	-	backeroo.	Food -	-	- larcoola.
Fat -	-	-	buranga.	Hungry -	-	- nollo.
Bowels -	-	-	durra.	Thirsty -	-	- normundo.
Excrement -	-	-	malina.	Eat -	-	- diehdie.
War-spear -	-	-	warinwarrina.	Sleep -	-	- yongoyou.
Reed-spear -	-	-	woring.	Drink -	-	- owondinny.
Wommera or	-	-	peery.	Walk -	-	- yankia.
throwing-stick				See -	-	- nowaba.
Shield -	-	-	tardoona.	Sit -	-	- ninya.
Tomahawk -	-	-	tardiabona.	Yesterday -	-	- kouondua.
Canoe -	-	-	kamera.	To-day -	-	- yananinga.
Sun -	-	-	tiringana.	To-morrow -	-	- kaontoongara.
Moon -	-	-	ballanichi.	Where are the	-	- darne nar
Star -	-	-	barinia.	Blacks?	-	- kommo?
Light -	-	-	kaondonarai.	I don't know	-	- wandong nangy
Dark -	-	-	kavondi.		-	- goorda.
Cold -	-	-	woorine.	Plenty -	-	- yonkoona.
Heat -	-	-	yalooloo.	Big -	-	- koonamera.
Day -	-	-	balman - malla-	Little -	-	- bilgingoora.
			malla.	Dead -	-	- bookiana.
Night -	-	-	millimarda.	By-and-by -	-	- gedanda niadja.
Fire -	-	-	willa.	Come on -	-	- nidja.
Water-	-	-	wudha.	Milk -	-	-
Smoke -	-	-	toomburna.	Eaglehawk -	-	-
Ground -	-	-	koorda.	Wild turkey	-	-
Wind -	-	-	wirramirra.	Wife -	-	-
Rain -	-	-	boollolungana.			
God -	-	-				
Ghosts -	-	-				

No. 91.—THE MOUTH OF THE LEICHARDT RIVER.

BY W. E. ARMIT, ESQ.

THE following vocabulary and information relative to the tribe which occupies the country on the eastern side of the *embouchure* of the Leichardt River I owe to the kindness of Mr. W. E. Armit, Sub-inspector of Native Police, as also some particulars concerning several other tribes.

Mr. Armit says that children in this tribe inherit the names of their fathers, a statement which, I think, requires confirmation, as such a practice would often conflict with what seems to be the general custom of not naming the dead. He also says that many tribes have crests or totems, and gives the following instances, viz.:—

Ngarra is the name of a tribe on the Leichardt River whose crest is a shell on each cheek.

The Eugoola Tribe, on the Nicholson River, paint a succession of hooks on each arm.

The Myabi tribe, on the Saxby, paint a snake on their shields.

The Mayagoondoon, between the Leichardt and Gilbert Rivers, wear, as their crest, a band with pendulous kangaroo teeth round the forehead.

The Mayatagoorri wear a belt painted with red ochre, in imitation of the meshes of a net.

The Naungaun, a tribe between the Norman and Gilbert Rivers, wear beneath the biceps of each arm an armlet made of opossum hair, with pendants of the same material.

The Mygoolan, a tribe on the sea-coast, at the mouth of the Ennasleigh, wear two rings of opossum hair, with pendants on each leg, one above the knee and the other on the calf.

Returning to the particular tribe treated of, Mr. Armit remarks that to denote any number above four, the hands are opened and shut until the desired number has been indicated, the person exclaiming at the same time *Gunbalagala! Gunbalagala!*—i.e., good many.

When the eldest son is old enough to be considered a man, the father leaves the camp, nor does he return for about three months, when the whole tribe meet him at the place from which he took his departure, and a grand corroboree ensues. They say that the eldest son is “no good.” This custom is evidently but partially understood. This tribe believe in a Good Spirit, and that after death they will become White men; but as they have only lately known of the existence of White men, this belief must be of very modern date.

The ceremony of making young men is carried on in camps marked in a peculiar way, and at these Mr. Armit has seen painted on a conspicuous tree, with red ochre or blood, the figure of a hand. The same sign he has also seen chopped on the bark of a tree. To mark a clean surface with a dirty, greasy, or painted hand is a common practice of our Blacks, and I have seen them do it on several places long distances apart. It seems to me a practice of no significance, unless it be the first step in imitative art.

During the period of menstruation the woman removes a little way from the camp, and remains in seclusion. Should a man cross her track at such a time it would be considered an evil omen, and the woman probably be brained to appease the anger of the Evil Spirit. In like manner

men have a dread of women stepping over them when lying down, for it is believed that sickness or death follows.

Mr. Armit concludes his very interesting letter in this way:—"You may, however, glean a few scraps here and there which I trust will repay you for reading my long epistle, which, however, I must still elongate to touch on another alleged custom, or rather society, which some gentlemen believe exists amongst the aborigines of Queensland. I allude to their freemasonry, or words and signs known to each other. In this I am a total disbeliever. That they have signs and signals by which they may recognize one another at a distance, or signal danger, such as '*Police about*,' I thoroughly know, as I have often witnessed them; but these are very different things from a systematic arrangement of signs, symbols, and words, by which a man from one tribe could find immunity from outrage in passing through another tribe's territory. The former are simply necessary things which every animal makes use of to warn its mates. The latter I do not believe to exist, nor do I think the intellectual powers of the aboriginal sufficiently developed to invent such a system. That the Blacks up here can and do understand certain words from southern dialects is very true, but the transition from one dialect to another is so gradual that many words are retained common to all, though very possibly of totally different signification in any two or three dialects. Thus we see a Black show signs of pleasure on hearing a trooper from the Maranoa using a word which he understands in his own sense and becomes quite delighted at the sound, which he will repeat two or three times. This has been termed a system of freemasonry, and, in conjunction with the crests they use, has been pointed out as a sign of intellectual power which they never possessed. The two should be kept separate, for I see no affinity between them whatever."

In Mr. Armit's vocabulary the equivalents for *ear*, *teeth*, *beard*, *foot*, *throwing-stick*, *tomahawk*, and *fire* resemble those in the Normantown or Micoolan language, some

seventy miles to the eastward. He also gives the following names of tribes on the Leichardt River:—

Djargirra, or People belonging to the fresh-water.

Djinumarra, or People belonging to the salt-water.

Gooran, or People belonging to the scrub.

The following words are additional:—

Demon	-	-	-	Dibir.
Good Spirit	-	-	-	Mandja.
Southern Cross	-	-	-	Ganyi-ganyi.
Venus	-	-	-	Boogar.

No. 91.—MOUTH OF THE LEICHARDT RIVER.

By W. E. ARMIT, Esq.

Kangaroo - - majumba.	Hand - - malla.
Opossum - - kardilla.	2 Blacks - - kurbayia yirr-
Tame dog - - yalba.	man.
Wild dog - -	3 Blacks - - matta yirrman.
Emu - -	One - - wongarri.
Black duck - - bindūrra.	Two - - kurbayia.
Wood duck - -	Three - - matta.
Pelican - -	Four - - murgoo.
Laughing jackass jarungool.	Father - - kumalla.
Native companion parumba.	Mother - - mujoo.
White cockatoo - .	Sister-Elder -
Crow - - wya.	„ Younger -
Swan - -	Brother-Elder -
Egg - - tandoo.	„ Younger
Track of a foot - wooya.	A young man - kalbi.
Fish - - wokkai.	An old man - muddoo-muddoo.
Lobster - - ruja.	An old woman - moa.
Crayfish - -	A baby - - pajamulla.
Mosquito - - wungūi.	A White man - moombi.
Fly - -	Children - - murgoo.
Snake - - dulburru.	Head - - tchigi.
The Blacks - -	Eye - - tibarri.
A Blackfellow - yirrman.	Ear - - binna.
A Black woman - banfa.	
Nose - - gunyi.	

No. 91.—MOUTH OF THE LEICHARDT RIVER—*continued.*

Mouth	-	-	lerra.	Boomerang	-	-
Teeth	-	-	yerngandi.	Hill	-	-
Hair of the head	-	-	walloolu.	Wood	-	- mada.
Beard	-	-	yanba.	Stone	-	-
Thunder	-	-		Camp	-	-
Grass	-	-	kadir.	Yes	-	- kullilli.
Tongue	-	-	mooni.	No	-	- yaddi.
Stomach	-	-	koodna.	I	-	- yundou.
Breasts	-	-	mundji-mundji.	You	-	- nayou.
Thigh	-	-	langin.	Bark	-	- yagarri.
Foot	-	-	tinna.	Good	-	- manja.
Bone	-	-	mada.	Bad	-	- kakai.
Blood	-	-	majaugo.	Sweet	-	- tamban.
Skin	-	-	yogale.	Food	-	- yaddii.
Fat	-	-	gamirr.	Hungry	-	- yadda.
Bowels	-	-	turburr.	Thirsty	-	- yaddingayoo.
Excrement	-	-	dulla.	Eat	-	- yadda.
War-spear	-	-	kungoon.	Sleep	-	- woogamba.
Reed-spear	-	-	tabarra.	Drink	-	- wooga.
Womnera or throwing-stick	-	-	eurman.	Walk	-	- kurrai.
Shield	-	-	wallauja.	See	-	- namalbadda.
Tomahawk	-	-	marrēa.	Sit	-	- inai.
Canoe	-	-		Yesterday	-	- birringa.
Sun	-	-	burril.	To-day	-	- nilla.
Moon	-	-	barngan.	To-morrow	-	-
Star	-	-	yalli.	Where are the yirrmandan Blacks?	-	- dana?
Light	-	-	wudja.	I don't know	-	- yaddi galao.
Dark	-	-	mulla.	Plenty	-	-
Cold	-	-	yirringa.	Big	-	-
Heat	-	-	tammoon.	Little	-	- niun-niun.
Day	-	-	mandja.	Dead	-	- moriana.
Night	-	-		By-and-by	-	- wurru.
Fire	-	-	yangoo.	Come on	-	- kabbiyao.
Water	-	-	yabboo.	Milk	-	-
Smoke	-	-	tooba.	Eaglehawk	-	-
Ground	-	-	magi.	Wild turkey	-	-
Wind	-	-		Wife	-	-
Rain	-	-	kalga.			
God	-	-	wongaringe.			
Ghosts	-	-				

No. 92.—MOUTH OF THE RIVER NORMAN.

BY W. E. ARMIT, INSPECTOR OF NATIVE MOUNTED POLICE.

THE country of the Karrandee tribe is on the Gulf of Carpentaria, commencing at the mouth of the River Bynoe, and continuing along the coast, after passing the *embouchure* of the Norman, to a salt-water creek within fifteen miles of the mouth of the Gilbert: inland it extends to Magowra Station, and on to Walker's Creek, and contains about two thousand square miles. This country, or a part of it, was first occupied by the Whites in about 1866. In 1875, when my informant first knew the tribe, it numbered some 250 persons, but is now reduced by the rifle and syphilis to 160 souls, made up of 50 men, 70 women, and 40 children. Women rarely being shot, it seems from these figures that 90 men of this tribe fell before the rifle.

This tribe go naked, like all others in Northern Australia, and a fair proportion of them, for the most part females, seem to be sixty years of age. They erect during certain seasons dome-shaped huts made of grass and sticks, which, mosquitos being numerous, they completely fill with smoke before retiring for the night, and entering quickly fill up the aperture with grass. By degrees the smoke escapes. Their ornaments present no peculiarities, and like all other tribes we know of, they smear their persons with fat and red ochre when dancing the corroboree. The wommera and a two-handed club, which they color red, white, or yellow, are in use, as also the boomerang. They have besides the common *koolaman*, or wooden water-trough. Their principal articles of food are rats, snakes, wallaby, and sharks, also dugong, turtle, and other sorts of fish, and besides several sorts of

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roots and the fruit of the mangrove; all of which are cooked on the coals or in ovens. In the southern portions of Australia it is common to cook at certain favorite spots, hence our ovens or ash-heaps ; but such is not the case in the North. Restrictions as regards certain sorts of food obtain, and food being very abundant, cannibalism does not exist in this tribe. Marriage in the Karrandee tribe is endogamous, and regulated by classes, some of which are called Moorroob, Heyanbo, Lenai, Roanga, and Yelet. A few of the men have as many as four, and one six, wives. Females become wives when mere children, and mothers at, it is said, twelve years of age. Married couples often seem much attached. Lung disease appears to have been common before our occupation, and syphilis is now exterminating the tribe. The customs of scarring the skin and piercing the septum of the nose prevail, and some have teeth knocked out. The general height of the men is a little under 5 feet 8 inches, but some reach 6 feet 3 inches. The rights of manhood are conferred by means of secret ceremonies. Message-sticks accompany *viva voce* messages of importance between portions of the tribe camped a distance apart. The following Additional Words are given by Mr. Armit :—

Crab - - -	gomi.	Tree - - -	bilbar.
Ray - - -	rowal.	Water-trough -	yerkal.
Uncle - - -	miartuk.	Steamer - - -	yerkal.
Aunt - - -	nullata.	Tobacco-pipe -	beyal.
Cousin - - -	pata.	Red ochre - - -	perra.
Hawk - - -	reangal.		

No. 92.—MOUTH OF THE NORMAN.

By W. E. ARMIT, Esq.

Kangaroo	-	gooalek.	Hand	-	maar.
Opossum	-	ungorr.	2 Blacks	-	aam buggar.
Tame dog	-	irruag.	3 Blacks	-	aam orinch.
Wild dog	-		One	-	lum.
Emu	-	tarmar.	Two	-	buggar.
Black duck	-	neur.	Three	-	orinch.
Wood duck	-	char.	Four	-	
Pelican	-	nyumiaggar.	Father	-	nyet.
Laughing jackass		kerreg.	Mother	-	mooruk.
Native companion		kor-kor.	Sister-Elder	-	nullatr.
White cockatoo	-		„ Younger	-	
Crow	-	polleet.	Brother-Elder	-	paata.
Swan	-		„ Younger	-	
Egg	-	taum.	A young man	-	karnert.
Track of a foot	-	ain.	An old man	-	kiniart.
Fish	-	kurmbaiar.	An old woman	-	mungiaert.
Lobster	-	laamballay.	A baby	-	chuckor.
Crayfish	-	ndaag.	A White man	-	morub.
Mosquito	-	lal.	Children	-	ngongorr.
Fly	-	nyal.	Head	-	lagal.
Snake	-	tell.	Eye	-	ale.
The Blacks	-	ngaan.	Ear	-	nulliak.
A Blackfellow	-	aam.			
A Black woman	-	nok-nok.			
Nose	-	owoo.			

No. 92.—MOUTH OF THE NORMAN—*continued*.

Mouth	-	-	aag.	Boomerang	-	-	ngel.
Teeth	-	-	ngaal.	Hill	-	-	-
Hair of the head	-	-	taak.	Wood	-	-	bayal.
Beard	-	-	lbar.	Stone	-	-	urrayam.
Thunder	-	-	urray.	Camp	-	-	toaak.
Grass	-	-	guan.	Yes	-	-	yel.
Tongue	-	-	ndara.	No	-	-	ar.
Stomach	-	-	worr.	I	-	-	mirriangle.
Breasts	-	-	yoong.	You	-	-	nomoon.
Thigh	-	-	lar.	Bark	-	-	ungorr.
Foot	-	-	aaen.	Good	-	-	babrar.
Bone	-	-	mog.	Bad	-	-	urnwal.
Blood	-	-	yaang.	Sweet	-	-	erryangool.
Skin	-	-	baab.	Food	-	-	goondoolgoon- doo.
Fat	-	-	yambara.	Hungry	-	-	terrinojoin.
Bowels	-	-	laamba.	Thirsty	-	-	rowal.
Excrement	-	-	oong.	Eat	-	-	errealk.
War-spear	-	-	aalga.	Sleep	-	-	ngoeur.
Reed-spear	-	-	oerma.	Drink	-	-	baal.
Wommera or throwing-stick	-	-	ngiel.	Walk	-	-	rowarmungle.
Shield	-	-	kullyar.	See	-	-	yelgang.
Tomahawk	-	-	tchuggar.	Sit	-	-	yebaag.
Canoe	-	-	nye.	Yesterday	-	-	errowar.
Sun	-	-	rarm.	To-day	-	-	ngurrowar.
Moon	-	-	ulkyan.	To-morrow	-	-	nurrowar- poppoi.
Star	-	-	lache.	Where are the amettaa telloo? Blacks?	-	-	-
Light	-	-	lullumgor.	I don't know	-	-	errag naye.
Dark	-	-	arreal.	Plenty	-	-	wakootal.
Cold	-	-	lawn.	Big	-	-	aihn.
Heat	-	-	arelberelb.	Little	-	-	chukkoor.
Day	-	-	kungel-kungel.	Dead	-	-	garter.
Night	-	-	ny.	By-and-by	-	-	yagunga.
Fire	-	-	umbyal.	Come on	-	-	urri jarganga.
Water	-	-	baal.	Milk	-	-	-
Smoke	-	-	goan.	Eaglehawk	-	-	-
Ground	-	-	tooak.	Wild turkey	-	-	-
Wind	-	-	tara.	Wife	-	-	-
Rain	-	-	urpure.				
God	-	-	mbyal wakoot- alga.				
Ghosts	-	-	poiin.				

No. 93.—MIDDLE NORMAN.

By W. E. ARMIT, Esq., INSPECTOR OF POLICE, AND LYNDON POIGNDESTRE, Esq., SUB-INSPECTOR OF POLICE.

OF the language of the Wollongurmee tribe I have received two vocabularies, one from Mr. William E. Armit, Inspector of Police, the other from Mr. Lyndon Poigndestre, Sub-inspector of Police, of which the former is inserted. Mr. Armit informs me that this tribe inhabit the country from the *embouchure* of the Norman to the ranges below Cambridge Creek. As, however, he has already assigned the mouth of the Norman to the Karrandee tribe, I am at a loss where to locate the Wollongurmee on the map, and have placed it on the Middle Norman as most probably the correct position. The men of this tribe, said Mr. Armit when he wrote to me in 1882, are bold and hostile, fine athletic fellows, of a coppery color, with curly hair, who make frequent raids on their neighbours, and murder a White man now and then when opportunity offers. When pushed for food they practise cannibalism. Their neighbours on the south side, says Mr. Armit, are the Mikkoolan, and on the south-west the tribes of the Leichardt, statements which are irreconcilable with others which have reached me.

It is most unusual to find a language which differs so much from its neighbours and those of Australia generally as this. Except in the equivalents of *fish*, *teeth*, and *you*, I

find no words which occur in other vocabularies. The agreement in *night* and *dark* is almost the only other Australian characteristic which I observe. The manners and implements of the tribe, as far as I am informed of them, are those common on the continent.

In addition to the vocabulary, Mr. Armit gives me the following phrases :—

Where did you sleep last night? -	Inda takell munna?
Where are you going to sleep to-night?	Indo takell munnar gar?
Don't sing out - - - -	Indo arra kepmer mundar.
Where is Tommy? - - - -	Takke Tommio?
I am hungry - - - -	Mairrairrur naidje.
Don't be frightened - - - -	Mart marroor apmell jendoor.
Take me to your camp - - - -	Innoo arroorroor lemeneri daiger.
Come down - - - -	Indo arrurrunular.
Where water? - - - -	Arkkawer tikkellow?

With regard to the equivalents of *you*, *indo*, *inda*, *innoo*, and other terms, I have been particularly careful to see that they are given as I received them.

No. 93.—MIDDLE NORMAN.

By W. E. ARMIT, Esq.

Kangaroo	- orthur.	Hand	- orunnoor.
Opossum	- woombur.	2 Blacks	-
Tame dog	- noughtnoommer.	3 Blacks	-
Wild dog	-	One	- orter.
Emu	- heerkoolar.	Two	- gaulloor.
Black duck	- ooltukkuller	Three	- orrinjay.
Wood duck	- kur-kur-kur.	Four	-
Pelican	- arthurur.	Father	- uwer.
Laughing jackass	rulgeear.	Mother	- albeyarroor.
Native companion	koorur-koorur.	Sister-Elder	- annellar.
White cockatoo	- paidnuller.	„ Younger	-
Crow	- arther.	Brother-Elder	- allingother.
Swan	- (does not occur).	„ Younger	koyer.
Egg	- kowper.	A young man	- dairurkoona.
Track of a foot	-	An old man	- arquenna.
Fish	- balpee.	An old woman	- toinjure.
Lobster	- yandurrer.	A baby	- koichitto.
Crayfish	- elparra.	A White man	- oinger.
Mosquito	- etnawlyer.	Children	- gonegoorur.
Fly	- anur.	Head	- attaiger.
Snake	- orugur.	Eye	- eller.
The Blacks	- arpmoor.	Ear	- womellar.
A Blackfellow	-		
*A Black woman	mongine.		
Nose	- oorkellar, warrur.		

* L. Poigndestre.

93.—MIDDLE NORMAN—*continued*.

Mouth	-	-	oowerur.	Boomerang	-	-
Teeth	-	-	yeerur.	Hill	-	-
Hair of the head	-	-	elgooennoor.	Wood	-	- koorur.
Beard	-	-	alpaira.	Stone	-	- roongoolur.
Thunder	-	-	chalquar.	Camp	-	- allerooroor.
Grass	-	-	quennur.	Yes	-	- eeyo, yee, ee.
Tongue	-	-	dairroor.	No	-	- arro.
Stomach	-	-	noomber.	I	-	- eeyoor.
Breasts	-	-	yungur.	You	-	- inda, innoo.
Thigh	-	-	arwooroor.	Bark	-	- ortter.
Foot	-	-	eatnoor.	Good	-	- moonyerror.
Bone	-	-	orkur.	Bad	-	- karnyer.
Blood	-	-	eerroor.	Sweet	-	-
Skin	-	-	-	Food	-	-
Fat	-	-	yambairrer.	Hungry	-	- mairrairrer.
Bowels	-	-	nambairrer (?).	Thirsty	-	- bengur, murrule- mundoor.
Excrement	-	-	-	Eat	-	- arweeroor, tyur- goondoor.
War-spear	-	-	alkur.	Sleep	-	- quenditmayer.
Reed-spear	-	-	allgorur.	Drink	-	- arkwayennoor.
Wommera or throwing-stick	-	-	engellar.	Walk	-	- arattwaner- bunda.
Shield	-	-	koonburrar.	See	-	- lenderelder.
Tomahawk	-	-	gwarringyur.	Sit	-	- nocknoonnoon- dur.
Canoe	-	-	orrukkur	Yesterday	-	- tarlm.
Sun	-	-	yennoor.	To-day	-	- laymer.
Moon	-	-	arkkenna.	To-morrow	-	- yennar.
Star	-	-	arllyyer.	Where are the Blacks?	-	- tak-ke-arpmoor ?
Light	-	-	arndellur.	I don't know	-	- ambitcka.
Dark	-	-	ballpuller.	Plenty	-	- walkoor.
Cold	-	-	kerramerrer	Big	-	- armoorur.
Heat	-	-	alwoonergoongee	Little	-	- jura.
Day	-	-	yendunenmun- der.	Dead	-	- arrembunnur.
Night	-	-	ballpullergetter.	By-and-by	-	- laymoorgoorar.
Fire	-	-	tenner.	Come on	-	- kow-way.
Water	-	-	ark-kawar.	Milk	-	-
Smoke	-	-	orknoor.	Eaglehawk	-	-
Ground	-	-	arrooroor.	Wild turkey	-	-
Wind	-	-	-	Wife	-	-
Rain	-	-	roammuller.			
God	-	-	-			
Ghosts	-	-	-			

No. 94.—ON THE WEST BANK OF THE LEICHARDT RIVER, NEAR THE SEA.

MINGIN TRIBE.

BY EDWARD CURR, Esq.

IN this vocabulary we have *tullula* = *star*, and *willa* = *fire* and *wood*, and in the Ngorraialum language, almost at the other extremity of the continent, we have *toort* and *wiin* in the same senses. Note also the rendering of *stone* and *hill*; *bad* and *dead*.

No. 94.—WEST OF LEICHARDT RIVER.

BY EDWARD CURR, Esq.

Kangaroo	-	jaco-jaco.	Hand	-	na-nga-ra.
Opossum	-	wapoor.	2 Blacks	-	
Tame dog	-	koodoo.	3 Blacks	-	
Wild dog	-	megilpurra.	One	-	choarng-ngo.
Emu	-	poolunganna.	Two	-	tigina.
Black duck	-		Three	-	tarngiltna.
Wood duck	-		Four	-	
Pelican	-	piteldoo.	Father	-	kiagi.
Laughing jackass	-		Mother	-	koondoonoo.
Native companion		pooralga.	Sister-Elder	-	yillolunga.
White cockatoo	-	karimbala.	„ Younger	-	
Crow	-	wongoola.	Brother-Elder	-	nancile.
Swan	-		„ Younger		birgenkoora.
Egg	-	ooshiba.	A young man	-	ooroonda.
Track of a foot	-	tyana.	An old man	-	pardingara.
Fish	-	worra.	An old woman	-	oosdigiri.
Lobster	-		A baby	-	pelgincoora.
Crayfish	-		A White man	-	takandana.
Mosquito	-	kalaranga.	Children	-	
Fly	-	koorina.	Head	-	wedda.
Snake	-	paganbaba.	Eye	-	migilla.
The Blacks	-	wompoora.	Ear	-	mara.
A Blackfellow	-				
A Black woman	-	magoo.			
Nose	-	kiwira			

No. 94.—WEST OF LEICHARDT RIVER—*continued.*

Mouth	-	-	parka.	Boomerang	-	-	wangilla.
Teeth	-	-	lia.	Hill	-	-	kabada.
Hair of the head	-	-	boormba.	Wood	-	-	willa.
Beard	-	-	yarín-nga.	Stone	-	-	kabada.
Thunder	-	-		Camp	-	-	nadda.
Grass	-	-	boolba.	Yes	-	-	
Tongue	-	-	charn-nga.	No	-	-	
Stomach	-	-	pardaga.	I	-	-	
Breasts	-	-	makola.	You	-	-	
Thigh	-	-	bilba.	Bark	-	-	pakoороo.
Foot	-	-	changa.	Good	-	-	poorooga.
Bone	-	-	dimira.	Bad	-	-	pooga,
Blood	-	-	tagana.	Sweet	-	-	paranga (i.e., honey).
Skin	-	-	pagoороo.	Food	-	-	
Fat	-	-	paranga.	Hungry	-	-	nullu.
Bowels	-	-	turra.	Thirsty	-	-	noormoondo.
Excrement	-	-	turra.	Eat	-	-	tara.
War-spear	-	-	mulgendara.	Sleep	-	-	yungooyoo.
Reed-spear	-	-	ngoormi.	Drink	-	-	chi-chi.
Wommera or throwing-stick			pirri.	Walk	-	-	yappoo.
Shield	-	-	charpi.	See	-	-	
Tomahawk	-	-	churiwindilla.	Sit	-	-	koonooyoo.
Canoe	-	-		Yesterday	-	-	yalundie.
Sun	-	-	chirinanna.	To-day	-	-	yanalinga.
Moon	-	-	biringa.	To-morrow	-	-	kowoondoo.
Star	-	-	tullula.	Where are the tano ara mingoo? Blacks?			
Light	-	-		I don't know	-	-	
Dark	-	-		Plenty	-	-	wonapoora.
Cold	-	-	goorina.	Big	-	-	poolana.
Heat	-	-	oocaloola.	Little	-	-	pilgingoora.
Day	-	-	yanalinga.	Dead	-	-	pooga.
Night	-	-	kowoondi.	By-and-by	-	-	
Fire	-	-	willa.	Come on	-	-	
Water	-	-	wadda.	Milk	-	-	nogoola.
Smoke	-	-	quia-quia.	Eaglehawk	-	-	
Ground	-	-	koorda.	Wild turkey	-	-	piringoora.
Wind	-	-	wormora.	Wife	-	-	
Rain	-	-					
God	-	-	churbooyo.				
Ghosts	-	-	parda.				

**No. 95.—LEICHARDT RIVER, TWENTY MILES
BELOW KAMILAROI STATION.**

THIS vocabulary of a language spoken on the Leichardt River, twenty miles below the Kamilaroi Station, was sent to me by my son, Mr. Edward Curr. Kamilaroi is not the aboriginal name of the station, but merely a fancy name given by its owners.

The sound of the letter *v* is found in this language.

No. 95.—LEICHARDT RIVER.

Kangaroo	-	my-u-bee.	Hand	-	mulla.
Opossum	-	ka-goin.	2 Blacks	-	
Tame dog	-	mo-rool.	3 Blacks	-	
Wild dog	-		One	-	
Emu	-	gon-do-lo.	Two	-	
Black duck	-	toor-gu.	Three	-	
Wood duck	-		Four	-	
Pelican	-		Father	-	war-in-gu.
Laughing jackass			Mother	-	koo-youn.
Native companion			Sister-Elder	-	ny-yill-ey.
White cockatoo	-	koo-lo-ra.	„ Younger	-	
Crow	-	toon-ou-vrai.	Brother-Elder	-	na-boor.
Swan	-		„ Younger	-	
Egg	-		A young man	-	ya-bar-ri.
Track of a foot	-	chin-na	An old man	-	mo-a.
Fish	-	balbi.	An old woman	-	mo-do-mo-do.
Lobster	-		A baby	-	ty-gall.
Crayfish	-	choorn-gu.	A White man	-	mi-goo-loo.
Mosquito	-	wan-gouin.	Children	-	
Fly	-	ni-mo-loo.	Head	-	gi-gi.
Snake	-	ma-no-wag-gi.	Eye	-	ti-ba-ri.
The Blacks	-	in-goom.	Ear	-	phir-nur.
A Blackfellow	-				
A Black woman	-	poin-u.			
Nose	-	koo-ni.			

No. 95.—LEICHARDT RIVER—*continued.*

Mouth	-	na-gu.	Boomerang	-	-
Teeth	-	yar-gan-di.	Hill	-	-
Hair of the head	-	war-am-boo.	Wood	-	nor-goor.
Beard	-	yan-bar.	Stone	-	mo-rin-gi.
Thunder	-	yarn-ber-ri.	Camp	-	mag-gi.
Grass	-	yal-goon.	Yes	-	ga-vi-a.
Tongue	-	moo-ni.	No	-	yad-di.
Stomach	-	na-boo-ra.	I-	-	-
Breasts	-	tam-boo.	You	-	-
Thigh	-	tar-ra.	Bark	-	bimba.
Foot	-	chin-na.	Good	-	myn-ga.
Bone	-	mud-da.	Bad	-	moor-da.
Blood	-	my-yung.	Sweet	-	-
Skin	-	ya-karr-li.	Food	-	-
Fat	-	tan-goo.	Hungry	-	-
Bowels	-	tarn-doo.	Thirsty	-	-
Excrement	-	moon-ni.	Eat	-	-
War-spear	-	chin-do-verri.	Sleep	-	oo-kom-bi.
Reed-spear	-	koongoon.	Drink	-	na-bil-la.
Wommera or throwing-stick	-	youl-man.	Walk	-	a-gi-la-gi.
Shield	-	yam-boo-roo.	See	-	-
Tomahawk	-	ma-re-a.	Sit	-	-
Canoe	-	-	Yesterday	-	iriem.
Sun	-	po-rill.	To-day	-	ya-ta-li.
Moon	-	ge-ge-ra.	To-morrow	-	noo-la-ran.
Star	-	chin-by.	Where are the Blacks?	-	-
Light	-	pir-in-girr.	I don't know	-	-
Dark	-	war-ran-ga.	Plenty	-	-
Cold	-	yen-ga.	Big	-	-
Heat	-	por-rid.	Little	-	gar-noo.
Day	-	-	Dead	-	mo-re.
Night	-	-	By-and-by	-	-
Fire	-	yan-ou.	Come on	-	kabio.
Water	-	ya-boo.	Milk	-	-
Smoke	-	koo-mi-ri.	Eaglehawk	-	-
Ground	-	ma-ge-a.	Wild turkey	-	-
Wind	-	koo-bin.	Wife	-	-
Rain	-	na-bi la.			
God	-	-			
Ghosts	-	-			

No. 96.—KAMILAROI STATION.

LEICHARDT RIVER.—(Lat. 19° South, Long. 140° East.)

BY MR. MONTAGU CURR.

THIS vocabulary was forwarded to me by my brother, Mr. Montagu Curr. In his accompanying letter he informs me that the male Blacks in the Carpentaria country are well grown and stout, and that instances of good looks amongst them are not wanting; but that the women are ill-favored as compared with the men and their sisters of the South, but not undersized. The hair in this tribe is worn long, collected in a knob on top of the head. Spears, tomahawks, boomerangs, wommeras, &c., are like those commonly found throughout the continent. The *status* of young man is conferred by secret ceremonies. On the occasion of a death the women daub themselves with clay and howl, as in other parts. Cannibalism prevails in a mitigated form.

Several contrivances are in use for protection against mosquitos at night, which to a naked population like that of Northern Australia are a perfect scourge. Amongst them are coverlets made of grass, which are used occasionally, rude bedsteads with a fire underneath, and beehive-shaped huts, the doorways of which are closed to some extent by the smoke of the fire.

This vocabulary has much in common with the foregoing one, and some words general throughout the continent such as *bulla*, which appears amongst the numerals.

No. 96.—KAMILAROI.

By MONTAGU CURRB, Esq.

Kangaroo - -	ngulanoo.	Hand - -	mala-roo.
Opossum - -	ka-goo-in.	2 Blacks - -	
Tame dog - -	yambe.	3 Blacks - -	
Wild dog - -		One - -	goreen.
Emu - -	d-pingo-burri.	Two - -	bullā.
Black duck -	bin-dur-ra.	Three - -	bullā-go-go-run.
Wood duck -	wool-ad-dthoo.	Four - -	in-ca-moo.
Pelican - -		Father - -	mudjo.
Laughing jackass	d'char-run-gul.	Mother - -	yag-e-roo.
Native companion	d'tharwo-booga.	Sister-Elder	kool-a-moo.
White cockatoo	koolera.	„ Younger -	
Crow - -	d'thong-oo-boore.	Brother-Elder	
Swan - -		„ Younger	nga-boor.
Egg - -	d'thandoo.	A young man	yab-bi-ree.
Track of a foot	d'janna.	An old man	mo-a.
Fish - -	bulbi.	An old woman	wom-me-ra.
Lobster - -		A baby - -	good-a-dthoo.
Crayfish - -	jin-ju.	A White man	mud-dtha.
Mosquito - -	ong-go-in.	Children - -	
Fly - -	melg-na.	Head - -	nganggul.
Snake - -		Eye - -	mille.
The Blacks - -		Ear - -	kun-dtha.
A Blackfellow	bungil.		
A Black woman	bunya.		
Nose - -	goonyeen.		

No. 96.—KAMILAROI STATION—*continued.*

Mouth	-	-	yar-jeen.	Boomerang	-	-
Teeth	-	-	yar-ra.	Hill	-	-
Hair of the head	-	-	war-room-bo.	Wood	-	-
Beard	-	-	yan-bur.		-	bug-goo-roo.
Thunder	-	-	yun-bur-ri.	Stone	-	-
Grass	-	-	kud-tha.		-	mirn-dee.
Tongue	-	-	mool-lun.	Camp	-	-
Stomach	-	-	wy-yeer.		-	wunjil-bo.
Breasts	-	-	d'thunboo.	Yes	-	-
Thigh	-	-	mogo.		-	ngeea.
Foot	-	-	jenna.	No	-	-
Bone	-	-	mo-goo-in.		-	n'gumbi.
Blood	-	-	go-ar-roo.	I	-	-
Skin	-	-	beya.		-	ngiego.
Fat	-	-	d'thun-go.	You	-	-
Bowels	-	-	one-bun-go.		-	yundo.
Excrement	-	-	one-d'tho.	Bark	-	-
War-spear	-	-	kon-goon.		-	bimba.
Reed-spear	-	-		Good	-	-
Wommera or			yule-man.		-	
throwing-stick				Bad	-	-
Shield	-	-		Sweet	-	-
Tomahawk	-	-	marlba.	Food	-	-
Canoe	-	-		Hungry	-	-
Sun	-	-	kum-ba.		-	bulg-gnee.
Moon	-	-	gug-a-ra.	Thirsty	-	-
Star	-	-	mindee.		-	yur-be.
Light	-	-	ber-u.	Eat	-	-
Dark	-	-	wo-rang-a.	Sleep	-	-
Cold	-	-	ye-ring-a.		-	wanjilbo.
Heat	-	-	mow-ing.	Drink	-	-
Day	-	-			-	barndthe
Night	-	-			-	boodtha.
Fire	-	-	yang-oo.	Walk	-	-
Water	-	-	yab-boo.		-	wabe.
Smoke	-	-	koom-e-ree.	See	-	-
Ground	-	-	mug-air.	Sit	-	-
Wind	-	-	goo-bin.	Yesterday	-	-
Rain	-	-	yab-boo.		-	boo-ru-gul.
God	-	-		To-day	-	-
Ghosts	-	-			-	g'nowl.
				To-morrow	-	-
					-	bering-a.
				Where are the		
				Blacks?		
				I don't know	-	
				Plenty	-	-
					-	in-ca-moo.
				Big	-	-
					-	wunyee.
				Little	-	-
					-	djal-loo.
				Dead	-	-
					-	moo-gun.
				By-and-by	-	-
					-	ulla.
				Come on	-	-
					-	kub-bee.
				Milk	-	-
				Eaglehawk	-	-
				Wild turkey	-	-
				Wife	-	-

No. 97.—BETWEEN THE GREGORY AND
LEICHARDT RIVERS.

By M. S. LAMOND, SUB-INSPECTOR OF NATIVE MOUNTED POLICE.

A FEW particulars concerning the Mykoolan tribe, together with the attached vocabulary, were kindly forwarded to me by Mr. M. S. Lamond. The country occupied by this tribe is between the Gregory and Leichardt Rivers. It was first settled by the Whites in 1864, and the tribe, which then numbered about 400, is now reduced to 200—the causes assigned for the decrease being the rifle and syphilis. The term Mykoolan means wild turkey, which my informant says is the crest of the tribe, but gives no further information on the point. The knives and tomahawks in use are made of flints, chipped, ground, and fitted with handles in the usual way. This tribe also use two-handed clubs, wommeras, spears of the common kinds, shields, and the war boomerang, but not the toy one. Novelties amongst their possessions are wooden bowls and water-bottles made of dogskin. Cannibalism prevails to a considerable extent, and has been witnessed more than once by my informant. Infanticide is an ancient custom which still prevails, and the child killed is frequently eaten. The age at which it is killed is not stated. Message-sticks are in use. Circumcision and the terrible rite are not practised. The Mykoolan ornament themselves with scars. They knock out the left front upper tooth, and paint rude figures on rocks and trees.

In the vocabulary, in which Mr. Lamond seems to have been more interested than in manners and customs, the reader will notice the affinities between *stone* and *hill*, and also between *fire* and *wood*. That there is only one term to express *elder* and *younger sister* and another for *elder* and *younger brother* I very much question.

No. 97.—BETWEEN THE GREGORY AND LEICHARDT
RIVERS.

By M. S. LAMOND, Esq.

Kangaroo - - nargoon.	Hand - - - mambilla.
Opossum - - kardella.	2 Blacks - - blakarra eerman.
Tame dog - - yalbal.	3 Blacks - - goordbyeerman.
Wild dog - - yalbal.	One - - - deinba, moar.
Emu - - - doongoobarri.	Two - - - blakarra.
Black duck - - beendoora.	Three - - - goordbye.
Wood duck - -	Four - - - blakarra-blak-
Pelican - - - wolgaribarri.	arra.
Laughing jackass (none).	Father - - - yadoo.
Native companion toorga.	Mother - - - miraga.
White cockatoo - yaoorawarri.	Sister-Elder - } all sisters,
Crow - - - wookan.	„ Younger - } koolakalla.
Swan - - - (none).	Brother-Elder - } all brothers,
Egg - - - tandoo.	„ Younger } kadgakoora.
Track of a foot - jeena.	A young man - oobaringee.
Fish - - - gemalla.	An old man - boolgin-boola.
Lobster - - -	An old woman - wamoora.
Crayfish - - - begool.	A baby - - - billa-billa.
Mosquito - - meka.	A White man - mekoolan.
Fly - - - milna.	Children - - - tambooroo.
Snake - - - woonan.	Head - - - kandarr.
The Blacks - - eerman.	Eye - - - mille.
A Blackfellow - eerman.	Ear - - - benarr.
A Black woman - dindebarri.	
Nose - - - eengar.	

No. 97.—GREGORY AND LEICHARDT RIVERS—*continued.*

Mouth	-	-	tangoola.	Boomerang	-	-	moora.
Teeth	-	-	yargan.	Hill	-	-	wyeila.
Hair of the head	-	-	waroomboo.	Wood	-	-	eekalla.
Beard	-	-	yanbarr.	Stone	-	-	wyeila.
Thunder	-	-	yoordooyoo.	Camp	-	-	maggea.
Grass	-	-	katirr.	Yes	-	-	kooloogalla.
Tongue	-	-	moonee.	No	-	-	nambi.
Stomach	-	-	teeba.	I	-	-	nyeegoo.
Breasts	-	-	tamboo.	You	-	-	yooandoo.
Thigh	-	-	dooal.	Bark	-	-	mooroongoo.
Foot	-	-	deina.	Good	-	-	makarra.
Bone	-	-	demul.	Bad	-	-	moorda.
Blood	-	-	ngarroo.	Sweet	-	-	barragoo.
Skin	-	-	bea.	Food	-	-	yatilbilla.
Fat	-	-	tangoo.	Hungry	-	-	boolning.
Bowels	-	-	goonna.	Thirsty	-	-	mootingoo.
Excrement	-	-	goonna.	Eat	-	-	tangoola.
War-spear	-	-	deenibarri.	Sleep	-	-	ookambirr.
Reed-spear	-	-	koongoon.	Drink	-	-	nookalbilda.
Wommera or throwing-stick	-	-	yeilman.	Walk	-	-	yadger.
Shield	-	-	metir.	See	-	-	wollomillebilda.
Tomahawk	-	-	marree.	Sit	-	-	eeningoo.
Canoe	-	-	(none).	Yesterday	-	-	bringar.
Sun	-	-	booril.	To-day	-	-	neilar.
Moon	-	-	kakurra.	To-morrow	-	-	noolar.
Star	-	-	teirga.	Where are the Blacks?	-	-	eerman goodoo?
Light	-	-	banbal.	I don't know	-	-	wolloomanbadda.
Dark	-	-	waranga.	Plenty	-	-	moorgoo.
Cold	-	-	yeiranga.	Big	-	-	bookarr.
Heat	-	-	ooirbur.	Little	-	-	challoo.
Day	-	-	neila.	Dead	-	-	mokan.
Night	-	-	waranga.	By-and-by	-	-	nalla.
Fire	-	-	yangoo eekalaa.	Come on	-	-	karrai.
Water	-	-	nabilla.	Milk	-	-	tamboo.
Smoke	-	-	koomiree.	Eaglehawk	-	-	koondilla.
Ground	-	-	mgea (?).	Wild turkey	-	-	mykoolan.
Wind	-	-	koobin.	Wife	-	-	geela.
Rain	-	-	kalginoonabilla.				
God	-	-					
Ghosts	-	-	noonga.				

No. 98.—SEYMOUR, TEMPLETON, AND CLONCURRY RIVERS.

BY F. URQUHART, ESQ., AND JOSEPH O'REILLEY, ESQ.

FROM both of the above-named gentlemen I have received vocabularies of the Kulkadoon tribe, which in the main agree very well. Still the difference between the two translations of the term *Blackfellow*, one of which is *yerro* and the other *moodena*, leads to the inference that there was some tribal distinction between the men from whom my informants took down the vocabularies. Mr. Urquhart gives me the following particulars concerning the customs of the tribe.

The Kulkadoon people inhabit the country of the Seymour River, a tributary of the O'Shanassy.* The extent of their territory is roughly estimated at 6,000 square miles, and their numbers it is thought amount to about 2,000. They have both boomerangs and wommeras, and also the weapons, implements, bags, nets, &c., common in most tribes. The following names of persons are given:—*Males*: Burngar and Nundjiwarri. *Females*: Wantralla and Koralim. Ornamental scars are in use, and circumcision and the practice of the terrible rite prevail. The tribes said to bound the

* Information received from other sources has caused the writer to assign to this tribe a much larger territory than Mr. Urquhart has done.

Kulkadoon are the Miappi, Goa, Mykoolon, Oborindi, Wankaboonia, and Oonamurra. My first correspondent says in reply to one of my printed questions that this tribe has masonic signs. As only one other of my correspondents makes this assertion in connection with our Blacks, it seems certain that Mr. Urquhart has been mistaken, as such an institution would not be confined to a few tribes, nor have escaped the notice of the many masons who have written to me on the subject.

In the desert which lies to the west of the country of the Kulkadoon, and is supposed to extend nearly as far as the Overland Telegraph Line, the Blacks dig wells. They are funnel-shaped, large at the top and small at the bottom, and their sides unsupported by wood or other material. The water is reached by rude steps extending all round the well, each about 3 feet perpendicular. The depth of these excavations varies from 3 to 30 feet. Captain Sturt in his *Narrative of an Expedition into Central Australia*, vol. 1, page 386, gives the following account of a work of this sort:—

“On reaching the spot, we discovered a well of very unusual dimensions, and as there was water in it we halted for the night. On a closer examination of the locality, this well appeared to be of great value to the inhabitants. It was 22 feet deep, and 8 feet broad at the top. There was a landing-place, but no steps down to it, and a recess had been made to hold the water, which was somewhat brackish, the rim of the basin being encrusted with salt. Paths led from this spot to almost every point of the compass, and in walking along one to the left I came on a village consisting of nineteen huts, but there were not any signs of recent occupation.” Hence, when much needed, the tapping of local springs is occasionally practised by the Blacks. In some cases our rivers and creeks run dry shortly after the cessation of rain, but for years after the Blacks obtain water enough for their wants by scraping holes or digging wells in their sandy beds.

No. 98.—SEYMOUR, TEMPLETON, AND CLONCURRY RIVERS.

By F. URQUHART, Esq.

Kangaroo - - -	narragoon.	Hand - - -	mugodthi.
Opossum - - -	marimba.	2 Blacks - - -	
Tame dog - - -	toogoo.	3 Blacks - - -	
Wild dog - - -	toogoo.	One - - -	iera, iar.
Emu - - -	woodiga, wood- ingat.	Two - - -	moo-doona.
Black duck - - -		Three - - -	
Wood duck - - -		Four - - -	
Pelican - - -	toolgeriberri.	Father - - -	koola.
Laughing jackass	marcolla.	Mother - - -	murtoo.
Native companion	mieera.	Sister-Elder - -	wabatha.
White cockatoo -	kooloda.	„ Younger - -	
Crow - - -	wogalong, wa- gala.	Brother-Elder -	thaboo.
Swan - - -		„ Younger nowell.	
Egg - - -	goothoo.	A young man -	
Track of a foot -	taburndoo.	An old man -	yalelora.
Fish - - -	waukray.	An old woman -	morubi.
Lobster - - -		A baby - - -	kedgeekloo.
Crayfish - - -		A White man -	yooroo.
Mosquito - - -	miggi, meeka.	Children - - -	koori.
Fly - - -	milka.	Head - - -	kunda.
Snake - - -	thooarre.	Eye - - -	milthe.
The Blacks - - -	mido.	Ear - - -	yintha, benna.
A Blackfellow -	yerro.		
A Black woman -	murrabi.		
Nose - - -	yegingi,		

No. 98.—SEYMOUR, TEMPLETON, AND CLONCURREY RIVERS—*continued*.

Mouth	-	unda.	Boomerang	-	yulgawerri, yal-
Teeth	-	udintha.			kabray.
Hair of the head	-	ooraboo.	Hill	-	
Beard	-	yenpur.	Wood	-	koonger.
Thunder	-	murga-murga.	Stone	-	diur.
Grass	-	beetha, kudda.	Camp	-	moa.
Tongue	-	mulli.	Yes	-	
Stomach	-	bothoo.	No	-	
Breasts	-	munda.	I	-	
Thigh	-	althor.	You	-	
Foot	-	wogidra.	Bark	-	
Bone	-	koonga.	Good	-	
Blood	-	oolgi.	Bad	-	
Skin	-	woggoo.	Sweet	-	
Fat	-	koonthalli.	Food	-	
Bowels	-	oondoondoo.	Hungry	-	pi.
Excrement	-	woonoo.	Thirsty	-	
War-spear	-	yooko	Eat	-	
Reed-spear	-		Sleep	-	
Wommera or			Drink	-	
throwing-stick			Walk	-	
Shield	-	mida.	See	-	
Tomahawk	-	marrea.	Sit	-	
Canoe	-		Yesterday	-	
Sun	-	wunnaga.	To-day	-	
Moon	-	korilliyan	To-morrow	-	
Star	-		Where are the		yingar oothoo?
Light	-		Blacks?		
Dark	-	warra.	I don't know	-	
Cold	-	woonangarri.	Plenty-	-	
Heat	-	waukan.	Big	-	
Day	-		Little	-	
Night	-	warra.	Dead	-	wolldin.
Fire	-	jando, hoojen.	By-and-by	-	
Water	-	goon.	Come on	-	
Smoke	-	palloo.	Milk	-	
Ground	-	moo.	Eaglehawk	-	
Wind	-		Wild turkey	-	boranda.
Rain	-	goon.	Wife	-	
God	-				
Ghosts	-	yunyee.			

No. 99.—THE CLONCURRY RIVER.

BY EDWARD PALMER, ESQ., AND AN ANONYMOUS CONTRIBUTOR.

I HAVE obtained two vocabularies of the language of the Miappe tribe, from the sources named above, both of which are inserted. Each of my informants, whose vocabularies agree well in the main, gives also an account of the tribe. My anonymous contributor, who is evidently well acquainted with his subject, but whose writing is difficult to decipher, informs me as follows:—

“The Miappe inhabit a portion of the Cloncurry River country. Their territory is about 80 miles square, and Conan Downs station forms part of it. The adjoining tribes are the Mikkoolan and Koonkurri.” My informant says that the Miappe are thought to have numbered a thousand souls when first the Whites settled in their country. When, however, he first knew them in 1868, only a few years after, they only amounted to 250 persons. Their number at present (1879) is about 80. This falling off he attributes to the murderous onslaughts of the mounted Native Police and to venereal diseases and measles, which were introduced by the Whites, also to prostitution and infanticide, which have enormously increased. Prior to our coming, sunstroke and

snake-bites were amongst the most common causes of deaths in the tribe.

In their native state the Miappe wore no clothes, and, except occasionally some cast-off articles obtained from the Whites, wear none still. Few of them seem to reach seventy years of age, my informant's impression being that the men are old at fifty and the women at thirty. When the mosquitos are bad, the men construct with forked sticks driven into the ground rude bedsteads, on which they sleep, a fire being made underneath to keep off with its smoke the troublesome insects. No bedsteads, however, fall to the share of the women, whose business it is to keep the fires burning whilst their lords sleep.

Both men and women wear necklaces of shells; and my informant affirms that the wild Blacks in his neighbourhood will not harm a White man who holds up to them one of these ornaments. When preparing for a corroboree, they paint their cheeks and foreheads with red ochre, and also the sides of their legs in a way which reminds one of the stripes down the outside of a soldier's trousers. As usual, they manufacture fishing-nets of very good quality and *koolaman* (wooden troughs) to hold water in at the camp. Their tomahawks are of stone, ground sharp, and shaped like an American axe. The handle is formed of a withe, well daubed with gum, passed round the stone head, as is common more or less throughout the continent. For cutting and carving they use their tomahawks, and flints when they can get them, but most commonly a mussel-shell ground to a point. For weapons they have carved spears, which they throw with the *mommera* or throwing-stick, also the boomerang which returns when thrown, and clubs of course.

Their chief articles of food are fish, iguana, snakes, turkeys, ducks, emu, and wild dogs, which they roast on the coals, putting heated stones into the insides of the larger animals. Until the advent of the Whites they used also to eat their dead in all cases, no matter what the cause of death, disease or accident. To cook a corpse, a trench was dug in

the ground, a fire made in it, and some stones thrown into the flames to heat. When the fire had burnt down, the heated stones were placed in the cavity from which the *viscera* had been removed; half of the embers were then put on one side, and the corpse laid on those which were left. Then, those which had been withdrawn were placed on top, and the whole being covered with earth, the cooking went on. Young men and women were not allowed to partake of this sort of food. When all was over, the bones were burnt and the spot was deserted. This scene, members of the tribe who make no secret of the matter have often described to my informant. When he first knew the Miappe, there were some amongst them lightly pitted with small-pox, and he thinks a few are still alive.

The Miappe men often obtain wives from other tribes, especially from the Mitroo-goordi. As usual, the largest share of the females falls to old or oldish men, many of whom have two and some four wives. Female children are promised in marriage soon after they are born. On an average, the women are said to have three or four children each. Infanticide is very prevalent. Occasionally men carry off girls by force and keep them as wives.

The men scar themselves on the arms, and the women round the top of the shoulders in the form of a necklace; also across the breasts. Circumcision is not practised. A tooth is knocked out at about sixteen years of age. It is done by placing one end of a pointed stick against the tooth and giving the other end a blow with a stone; an old man being always the operator. The septum of the nose is pierced for the reception of a bone, feather, or stick. Traditions exist of floods more extensive than those which now occur in their country. Pitcheree is not known. A messenger from one tribe to another is often the bearer of a stick of the size of a pen-handle, on which are notches cut by the sender. These are thought by the simple Blackfellow to be a sort of formal guarantee of the statements or promises made by the messenger. Kangaroo, I learn, are

scarce in the country of the Miappe, but they spear many emu. Their corroborees are few. They are a tall people; many of the men reaching six feet, and the women five feet eight inches, and upwards. Some of them have straight hair and some curly. When a man dies, his widows mourn with plasters of clay on their heads. Their wars generally spring from disputes about the women or from neighbours trespassing on their country. Women when they meet after a long absence embrace each other round the neck; men hug round the waist. They have no government of any sort, but the principal warriors have a good deal of influence with the tribe. They have no cures for sickness, but wounds are either plastered with earth or covered with gum-leaves dipped in water.

ADDITIONAL WORDS.

ANONYMOUS.

Son	-	- cooyearee.	Feather	-	- coodee.
Daughter	-	- munguine.	Cloud	-	- woorrool.
Arm	-	- boogul.	Leaf of a tree	-	- cootgaboo.
Elbow	-	- oulo.	Branch	-	- bamma.
Thumb	-	- mulbungeree.	Pipe-clay	-	- thurkera.
Heart	-	- mundegar.	String	-	- walgoor.
Liver	-	- mudjear.	Creek	-	- tharro.
Great toe	-	- marrabungo.	Scrub	-	- jingella.
Toes	-	- jerri-jerri.	Plain	-	- wolna.
Face	-	- codjear.	Sand	-	- mungulla.
Neck	-	- munna.	Tail of an animal	-	- tabbegora.
Knee	-	- boongool.	Lightning	-	- mungurn.
Heel	-	- jandoongara.	Meat	-	- cudde.
Navel	-	- choongo.	Angry	-	- eula.
Cheek	-	- naua or nana (?).	Leave it alone	-	- idger-idger.
Anus	-	- teppe.	Get up	-	- wollai.
Finger-nails	-	- marlidgee.	Deaf, stupid	-	- thirba-cumbo.
Urine	-	- keepur.	To kill	-	- bunge.
Mad	-	- womma.	To fight	-	- boonjabbe.

ADDITIONAL WORDS—*continued*.

To give	-	- burly-burly.	Go away	-	- cooraboin.
To spit	-	- weeka.	Flea, louse	-	- yabbin.
To fall	-	- culgoe.	Frog	-	- nogoin.
To make	-	- jan-mugear.	Red	-	- putheragwine.
To run	-	- looran.	White	-	- bonearrow.
To dung	-	- wanna.	Black	-	- maigin.
To speak	-	- mi-hi-ya.	Green	-	- cooregon.
To vomit	-	- coolme.	Blind	-	- mitmojoo.
To cut	-	- parrelun.	Shade, shadow	-	- mimgo.
To laugh	-	- idjambe.	A liar, nonsense	-	- codjebunno.
To jump	-	- poorcoodalle.	To stink	-	- buggoin.
To sing	-	- pea-al-e.	Evil spirit	-	- thoi-onga-goola.
To strike	-	- cove.	Black snake	-	- cooremun.
To cry or weep	-	- parre.	Tiger snake	-	- curtalboon.
To scratch	-	- yarrabulbo.	Any number over	-	- cudgello.
Lazy	-	- lerike.	three	-	-
Where	-	- nantra.	This side	-	- wallegul.
Here	-	- coona, ma.	The other side	-	- narrakeia.

Mr. Palmer's account of the tribe (which he obtained on the spot from a Black on his station named Yulegerri) supports my anonymous correspondent in most respects. From it I glean the following additional particulars:—

There are in force several restrictions as to the use of certain articles of food. The young men, for instance, are forbidden to eat the native companion and emu's eggs. Small-pox, with which the tribe were affected within the last half century, is called *nyamooroo*. When the Whites first settled on the Cloncurry class-marriage was in full force, and the male of the class *Marringo* married a female of the class *Goothamungo*. The names of the other classes are not given. Consumption is at present the prevailing disease; canoes are not in use; fish is caught with hooks made of bone, and corpses are sometimes hung in trees. When the tribe is to be collected, the message-stick, called *jakkoon*, is sent round. The neighbouring tribes are the Mykoolan, Mygoodan, Mythaguddi, and Wallankammer. No hard and fast boundary lines of the several territories

are fixed says Mr. Palmer. The Miappi hunted over the Conobie Station (which was the property of Mr. Palmer in 1865) on both sides of the river and nearly to Donor's Hills.

No. 99.—CLONCURRY.

ANONYMOUS.

Kangaroo -	-	kooroo.	Hand -	-	mullero.
Opossum -	-	kooquine.	2 Blacks -	-	blagura bungil.
Tame dog -	-	yambe.	3 Blacks -	-	blagura noola
Wild dog -	-	yambe.			bungil.
Emu -	-	chongoberry.	One -	-	ingomar.
Black duck -	-	garraha.	Two -	-	blagura.
Wood duck -	-	ngalawul.	Three -	-	muda nuda.
Pelican -	-	thalgobun.	Four -	-	cudgello.
Laughing jackass	charroongul.		Father -	-	mojure.
Native companion	thoroboko.		Mother -	-	yagoora.
White cockatoo	morine.		Sister-Elder	-	coobamoo.*
Crow -	-	wire.	„ Younger	-	coobamoo.
Swan -	-		Brother-Elder	-	ngaboona.
Egg -	-	tando.	„ Younger	-	ngaboona.
Track of a foot	janna.		A young man	-	yabbiyerria.
Fish -	-	balbee.	An old man	-	mowa.
Lobster -	-		An old woman	-	yappoora
Crayfish -	-	piccool.	A baby -	-	coot-too-doo.
Mosquito -	-	wongoin.	A White man	-	muddtha, par-
Fly -	-	nguimmool.			rago.
Snake -	-	(all sorts different	Children -	-	podjonger.
		names).	Head -	-	condil, munda.
The Blacks	-	bungil.	Eye -	-	mille.
A Blackfellow	-	bungil.	Ear -	-	binnare.
A Black woman	-	bunyah.			
Nose -	-	ningar.			

* This and the next three words are probably incorrect.

No. 99.—CLONCURRENCY—continued.

Mouth - - -	yarra.	Boomerang - - -	elgoberre.
Teeth - - -	yarrangundoo.	Hill - - -	minde.
Hair of the head -	waroombo.	Wood - - -	coongai.
Beard - - -	yanbar.	Stone - - -	minde.
Thunder - - -	nooncup.	Camp - - -	boornga.
Grass - - -	yalguin.	Yes - - -	ngear.
Tongue - - -	tomingil.	No - - -	umpee.
Stomach - - -	ngabbara.	I - - -	ngio.
Breasts - - -	tambo.	You - - -	undoo
Thigh - - -	tharro.	Bark - - -	cimbin.
Foot - - -	janna.	Good - - -	yathi.
Bone - - -	thimmool.	Bad - - -	martingaro.
Blood - - -	cobble.	Sweet - - -	-
Skin - - -	beer.	Food - - -	pattalge.
Fat - - -	thango.	Hungry - - -	pulngee.
Bowels - - -	wau-wur-noon(?).	Thirsty - - -	-
Excrement - - -	wa-a-na.	Eat - - -	pattalge.
War-spear - - -	boonjabbee.	Sleep - - -	wongilgee.
Reed-spear - - -	piljai.	Drink - - -	nookalge.
Wommera or	ulemun.	Walk - - -	jan (foot) mug-
throwing-stick			gear (ground).
Shield - - -	yambooro.	See - - -	numilla.
Tomahawk - - -	chookledoonga.	Sit - - -	yinna.
Canoe - - -	-	Yesterday - - -	pirregool.
Sun - - -	pinjama.	To-day - - -	cowal.
Moon - - -	cockera.	To-morrow - - -	pirrager.
Star - - -	chinpee.	Where are the	wautra bungil?
Light - - -	pirre.	Blacks?	
Dark - - -	ngoola.	I don't know	unipeenummello.
Cold - - -	yerrenge.	Plenty - - -	cudgello.
Heat - - -	woolbarre.	Big - - -	yaggoon.
Day - - -	winja.	Little - - -	challoo.
Night - - -	ngoola.	Dead - - -	moochum.
Fire - - -	yango.	By-and-by - - -	-
Water - - -	commo.	Come on - - -	cubbe.
Smoke - - -	coomera	Milk - - -	tambo.
Ground - - -	muggear.	Eaglehawk - - -	cooradilla.
Wind - - -	copin.	Wild turkey - - -	thuringa.
Rain - - -	commo culge.	Wife - - -	ngaddear.
God - - -	-		
Ghosts - - -	parrago.		

No. 99.—CLONCURRY RIVER.

BY EDWARD PALMER, Esq.

See the words *camp* and *ground*.

Kangaroo - -	- ngalana.	Hand - -	- malaroo.
Opossum - -	- kogoin.	2 Blacks - -	- pullagarra bunjil.
Tame dog - -	- mecum caramra.	3 Blacks - -	- pullagarra-goroiné bunjil.
Wild dog - -	- yamby.	One - -	- goroiné.
Emu - -	- junkerberry.	Two - -	- pullagarrah.
Black duck - -	- binderra.	Three - -	- pullagarrah- goroiné.
Wood duck - -	- ngul-owan.	Four - -	- inkammo.
Pelican - -	- thalcoban.	Father - -	- moocho.
Laughing jackass	jarrangool.	Mother - -	- yakoro.
Native companion	tharra-boogah.	Sister-Elder	- koolamo.
White cockatoo	- moor-ine.	„ Younger	- bichamon.
Crow - -	- thoongaberry.	Brother-Elder	- ngabone.
Swan - -	- yalke.	„ Younger	bichamon.
Egg - -	- thando.	A young man	- yap-ary.
Track of a foot	- wean.	An old man	- moa.
Fish - -	- wog-ie.	An old woman	- warmoorá.
Lobster - -	-	A baby - -	- goitho-thoo.
Crayfish - -	- junju.	A White man	- barrago.
Mosquito - -	- oonggoin.	Children - -	- cudda-kudulla.
Fly - -	- nyimool.	Head - -	- ngunkool.
Snake - -	- mokoá.	Eye - -	- milly.
The Blacks - -	- bunjil.	Ear - -	- beenar.
A Blackfellow	- bunjil.		
A Black woman	- bunya.		
Nose - -	- roomyeen.		

No. 99.—CLONCURRY RIVER—*continued.*

Mouth -	- yarra.	Boomerang -	- mirry kammo.
Teeth -	- yarhjine.	Hill -	- minde.
Hair of the head -	warrambo.	Wood -	- bokore.
Beard -	- yanbah.	Stone -	- mirndy or mindy.
Thunder -	- barry (to make a noise or cry).	Camp -	- muggeer.
Grass -	- yalkoine.	Yes -	- ngeah.
Tongue -	- ngoolon.	No -	- ngumpy.
Stomach -	- wanbungo.	I -	- ngiego.
Breasts -	- thambo.	You -	- yundo.
Thigh -	- mogo.	Bark -	- beemba.
Foot -	- jannah.	Good -	- gooljin.
Bone -	- thimmool.	Bad -	- madthee.
Blood -	- goowarro.	Sweet -	- gooljin.
Skin -	- beeah.	Food -	- cudthe.
Fat -	- thanko.	Hungry -	- boolne.
Bowels -	- waukitcher- kurro.	Thirsty -	- yourby.
Excrement -	- wanna.	Eat -	- bathalyee.
War-spear -	- koong-koon.	Sleep -	- waujilje.
Reed-spear -	- neenjerry.	Drink -	- bathalyee.
Wommera or throwing-stick	yulemun.	Walk -	- wabi.
Shield -	- yamboro.	See -	- namalyee.
Tomahawk -	- marrea.	Sit -	- yenni.
Canoe -	- nungkore.	Yesterday -	- birregool.
Sun -	- muntharra.	To-day -	- kowal.
Moon -	- kogarra.	To-morrow -	- birringeer.
Star -	- jinby.	Where are the Blacks?	wantha bunjil?
Light -	- yurah.	I don't know	- wantan kogool.
Dark -	- ngoro-lo.	Plenty -	- yinkammo.
Cold -	- yerringer.	Big -	- winyeer.
Heat -	- mow-een.	Little -	- kuddah.
Day -	- muntharra.	Dead -	- mootchon.
Night -	- warrunga.	By-and-by -	- ngulla.
Fire -	- yango.	Come on -	- cubbe.
Water -	- yappoo.	Milk -	- thambo.
Smoke -	- koomeree.	Eaglehawk -	- coorythilla.
Ground -	- muggeer.	Wild turkey	- thoorna (plain turkey).
Wind -	- koobeen.	Wife -	- ngathea.
Rain -	- oonjune.		
God -	-		
Ghosts -	- limbeenjargo- long.		

No. 100.—THE FLINDERS AND CLONCURRY
RIVERS.

BY ALEXANDER MACGILLIVRAY, Esq.

I owe the following information concerning the manners and language of the Oonoomurra tribe to the kindness of Mr. Alexander MacGillivray.

The territory occupied by this tribe, commencing at Richmond Downs Station, on the Flinders, extends up that river and nearly to the Diamantina, thence stretches to the Cloncurry, and is bounded by that river to its junction with the Gulliet. Its boundary from that junction is an easterly line to the Flinders, which river it follows up to the starting point. When the Whites first entered on the extensive territory of the Oonoomurra in 1865 the tribe is estimated to have numbered only two hundred souls. In 1880 its numbers did not exceed one hundred, the other moiety having been either shot down or perished from introduced diseases.

Many of this tribe seem to have reached an advanced age. No clothes were used originally except a sort of apron by the women. This appendage consisted of a number of strings made of opossum fur, which hung from a string round the waist, which the women manufactured of their own hair. At present the few who can obtain cast-off clothes wear them during the day. At night all sleep between small fires, covered with strips of ti-tree bark. For ornaments, the women wear necklaces made of yellow cane, or of stems of grass cut into short lengths, which they string as we do beads. In their corroborees they imitate

the actions of the kangaroo and emu, smearing their persons on such occasions with red ochre and gypsum. Their few effects they carry in pieces of ti-tree bark, and not in bags or nets. In fact, the bark of this plant seems to be the general stand-by of the tribe. They make nets for the capture of fish and pigeons. They have neither fish-hooks nor fishing spears. Kangaroo and emu they spear as they come to water.

Their tools are the usual stone tomahawk, the incisor tooth of the opossum, and flints which they either hold in the fingers or fix at the end of sticks, and use as knives or chisels when making or carving their weapons. Animals are cut up and skinned with mussel-shells. Their weapons are large and small spears, the first thrown with the hand and the others with the wommera; boomerangs which return when thrown; and two-handed clubs. They have also larger spears, which are used in close quarters as lances.

Their chief articles of food, omitting vegetables, which have not been mentioned by Mr. MacGillivray, are mussels, rats, and pigeons, which two last in some seasons they get in immense numbers. Indeed, in occasional years since our occupation of the Oonoomurra country these marsupial rats have amounted to a plague. In the huts of the squatters and their men, food, clothes, saddlery, &c., had to be specially secured against their attacks. As a man sat smoking at night, he would have in one hand a string, to the end of which a piece of meat was tied, and in the other a switch; the rats followed the meat, which the man drew towards him, and met their fate from a blow of the switch. In this way a single man would kill fifty in an evening, two or three hundred being killed at a hut, their numbers apparently remaining undiminished. The Oonoomurra have also kangaroo, emu, opossums, water-fowl, and snakes to feast on. The smaller sorts of game are roasted on the coals or baked in the ashes. The larger are often cooked in ovens of the usual description. In their wild state these people were cannibals, and habitually eat their dead when not too much

emaciated by illness. My informant has known them to eat some of their fellows who had been shot by the Whites.

Marriages are contracted either in or outside of the tribe indifferently, but are strictly prohibited between relatives. Girls are promised to men in infancy, become wives at about ten years of age, and mothers at fourteen or fifteen. Polygamy is common. Infanticide is an ancient practice in the tribe. This people scar themselves on the biceps of the arm, down the back, and across the stomach. They do not circumcise, but some of their neighbours do. Of the *Kalkatongo*, or circumcised, who are more numerous than themselves, the Oonoomurra are much afraid, as the former make raids into their country, killing their men, and carrying off their women. The Oonoomurra confer the status of young men at fifteen years of age by knocking out two upper front teeth, after which those operated on are at liberty to get wives, if they can. They perforate the septum of the nose, and also make a large hole in the butt of one ear.

This tribe stand much in awe of *barrakoo*, or evil spirits, said to dwell in large waterholes and extensive scrubs. Prior to our occupation, such of the dead as were not eaten used to be buried immediately after death. Now all are buried. When life is extinct, the knees and neck of the corpse are tied together, and it is thus brought somewhat into the shape of a ball. It is then enveloped in grass, covered tightly with a net, and so interred in a hole about five feet deep. To complete the rite, a mound is raised over the body, on which are placed logs and boughs, which latter are renewed from time to time, as long as the party remain in the vicinity. A space around the tomb is also kept neatly swept. Both the wars and internal quarrels of the tribe generally arise on the subject of women. Message-sticks are in use. Members of the tribe who have not seen each other for a long time embrace on meeting. The people of this tribe do not object to tell their aboriginal names. Kulpa-kulpa and Kache are the names of two of the men, and Luro-luro, Wammutta, and Kachebowmurra of three of the women.

The name of the Cloncurry River is Piamurra; of Fullarton Creek, Makapurre; and of the Williams River, Oorinde = stone.

The vocabulary which follows has much in common with that of the Cloncurry. As occasionally happens, we find *hill* and *stone* expressed by the same word, the hills in those parts no doubt being stony, whilst the fact of there being but one word to express *ground* and *camp* is significant of the backwardness of the tribe, and of the usual style of their lodgings. It will be noticed that the equivalents of *throwing-stick* in the language of this tribe and of *shield* in the Sydney language are almost identical.

No. 100.—FLINDERS AND CLONCURRY RIVERS.

Kangaroo - - - mongorongo.	Hand - - - mumbila.
Opossum - - - kakooïn.	2 Blacks - - - kurto bungil.
Tame dog - - - yambe.	3 Blacks - - -
Wild dog - - -	One - - - kooroin.
Emu - - - chungoburre.	Two - - - kurto.
Black duck - - karrupa.	Three - - - kurto kooroin.
Wood duck - - nurloin.	Four - - -
Pelican - - - whulkraburre.	Father - - - yato.
Laughing jackass	Mother - - - mirako.
Native companion turka.	Sister-Elder - murno.
White cockatoo -	„ Younger - murno.
Crow - - - wameriing.	Brother-Elder -
Swan - - - (none in the dis- trict).	„ Younger
Egg - - - wirree.	A young man - yappoierre.
Track of a foot - tunna.	An old man - mooa.
Fish - - - palpy.	An old woman - tamalla.
Lobster - - -	A baby - - - kuttukka.
Crayfish - - - pikquol.	A White man - burruka.
Mosquito - - - lewouin.	Children - - - kuttukkara.
Fly - - - milnga.	Head - - - nawgool.
Snake - - - tinouir.	Eye - - - uko or yenko.
The Blacks - - nukker.	Ear - - - binna.
A Blackfellow - bungil.	
A Black woman - bunya.	
Nose - - - nykar.	

No. 100.—FLINDERS AND CLONCURRY RIVERS—*continued.*

Mouth	-	-	thangula.	Boomerang	-	-	yelkaburre.
Teeth	-	-	yarcharring.	Hill	-	-	orringe.
Hair of the head	-	-	woorumboo.	Wood	-	-	bakkaro.
Beard	-	-	mungurra.	Stone	-	-	orringe.
Thunder	-	-	yunburree.	Camp	-	-	mukkeo.
Grass	-	-	kutther.	Yes	-	-	neea.
Tongue	-	-	nullandee.	No	-	-	numbe.
Stomach	-	-	wawbawgoo.	I	-	-	nigo.
Breasts	-	-	tampo.	You	-	-	yoondo.
Thigh	-	-	mukko.	Bark	-	-	billa.
Foot	-	-	tunna.	Good	-	-	kammanurro.
Bone	-	-	mookooin.	Bad	-	-	mattee.
Blood	-	-	machango.	Sweet	-	-	jircallingo.
Skin	-	-	peea.	Food	-	-	
Fat	-	-	karning.	Hungry	-	-	bulningo.
Bowels	-	-	wawkachcache kurro.	Thirsty	-	-	yoorpingo.
Excrement	-	-	noointo.	Eat	-	-	batalpo.
War-spear	-	-	tinneppure.	Sleep	-	-	wongelgee.
Reed-spear	-	-	tapouin.	Drink	-	-	batalgee.
Wommera or throwing-stick	-	-	youlmon.	Walk	-	-	wapingo.
Shield	-	-		See	-	-	nungamma.
Tomahawk	-	-	murria.	Sit	-	-	yennia.
Canoe	-	-		Yesterday	-	-	birrakol.
Sun	-	-	kaampa.	To-day	-	-	wowyal.
Moon	-	-	kurno-kurno.	To-morrow	-	-	birrengar.
Star	-	-	yonko.	Where are the Blacks?			wondo nukkeras?
Light	-	-	tennouil	I don't know	-	-	nee kol.
Dark	-	-	wokkomungo.	Plenty	-	-	nurlo-nurlo.
Cold	-	-	yernga.	Big	-	-	
Heat	-	-		Little	-	-	kurpia.
Day	-	-		Dead	-	-	moochoin.
Night	-	-		By-and-by	-	-	warla.
Fire	-	-	yango.	Come on	-	-	kooyan.
Water	-	-	yappo.	Milk	-	-	tampo.
Smoke	-	-	yonbulko.	Eaglehawk	-	-	kooritella.
Ground	-	-	mukkeo.	Wild turkey	-	-	barkam.
Wind	-	-	kuppin.	Wife	-	-	bunya.
Rain	-	-					
God	-	-					
Ghosts	-	-					

No. 101.—THE BURKE RIVER.

BY ERNEST EGLINTON, Esq.

THE country of the Yelina tribe is on the Burke River. Its extent is not known, but was first occupied by the Whites in 1877. The number of this people is estimated to have been and still to be about two hundred. Concerning the manners of the Yelina tribe Mr. Eglinton gives me the few following particulars.

Pieces of the leg-bones of birds, about two inches in length, are worn by them as earrings. The wommera and boomerangs of both sorts are in use, and carved to some extent. Cannibalism was found prevailing in this tribe at the time of our first occupation, and my informant mentions having detected some of its men eating the remains of a child who had died in the camp. Consumption is stated, in this as in other tribes, to be the most frequent cause of death. Circumcision is practised, but there are a few of the men of the tribe who have not been subjected to this rite, the reason for which exceptions is unknown. Pitcheree, I am informed, is in use, and that chewing it causes intoxication, a statement which does not agree with information which has reached me from other quarters. As regards the dead, the men of the tribe are described as eating their flesh and burying their bones, displaying their sorrow by striking their heads until the blood flows, and then plastering them with pipe-clay.

In copying out this vocabulary, I have (as in several other cases) expressed Mr. Eglinton's *ee* by *i*. The reader will notice that *boola*, a very general equivalent for 2 in Australian, appears with some addition as 3 in the language of this tribe. The constant occurrence of *er* as a termination leads me to think that what is meant to be conveyed is the sound of *a* faintly pronounced. *Bone* and *mood* are expressed by the same word, and *hill* and *stone* by another. The terms *hungry* and *thirsty* perhaps mean literally *not eat* and *not drink*.

No. 101.—BURKE RIVER.

Kangaroo - - -	nerkooner.	Hand - - -	wanera.
Opossum - - -	mitcheri.	2 Blacks - - -	
Tame dog - - -	monero.	3 Blacks - - -	
Wild dog - - -		One - - -	nooreroo.
Emu - - -	womergooroo.	Two - - -	cherkumber.
Black duck - - -		Three - - -	boolerlar-boone-roo.
Wood duck - - -	koorerboo (?).	Four - - -	cherkumber-cherkumber.
Pelican - - -	koobenroo.	Father - - -	karlo.
Laughing jackass		Mother - - -	mernoo.
Native companion	booralgoo.	Sister-Elder - - -	thireri.
White cockatoo -	yungerli.	„ Younger - - -	
Crow - - -	wokkerla.	Brother-Elder - - -	toweri.
Swan - - -		„ Younger	
Egg - - -	kargooner.	A young man - - -	wamerla.
Track of a foot -	diner.	An old man - - -	kooper-kooper.
Fish - - -	eremerdo.	An old woman - - -	myercha.
Lobster - - -		A baby - - -	biller-biller.
Crayfish - - -	koondagi.	A White man - - -	woothane.
Mosquito - - -	mukkerdoo.	Children - - -	choora.
Fly - - -	umundero.	Head - - -	moola.
Snake - - -	wamera.	Eye - - -	milla.
The Blacks - - -	erirar.	Ear - - -	eneri.
A Blackfellow -	eri.		
A Black woman -	minmeri.		
Nose - - -	erchi.		

No. 101.—BURKE RIVER—*continued.*

Mouth	-	-	thaney.	Boomerang	-	-	byerla.
Teeth	-	-	iar.	Hill	-	-	mookerloo.
Hair of the head	-	-	ulbanderoo.	Wood	-	-	tookker.
Beard	-	-	talberri.	Stone	-	-	mookerloo.
Thunder	-	-	koonoo.	Camp	-	-	mootoo.
Grass	-	-	kookerbi.	Yes	-	-	lamerer.
Tongue	-	-	mileri.	No	-	-	koonderba.
Stomach	-	-		I	-	-	neeya.
Breasts	-	-	namer.	You	-	-	nowa.
Thigh	-	-	yapperli.	Bark	-	-	koolkerberer.
Foot	-	-	diner.	Good	-	-	yanberma.
Bone	-	-	tookker.	Bad	-	-	nokkerdi.
Blood	-	-	booreroo.	Sweet	-	-	
Skin	-	-	maperrerr.	Food	-	-	nerilin.
Fat	-	-	nilki.	Hungry	-	-	kooler-nerilin.
Bowels	-	-	wooner.	Thirsty	-	-	kooler-leyerlin.
Excrement	-	-		Eat	-	-	nerlyim.
War-spear	-	-	tookerni.	Sleep	-	-	noomerloo.
Reed-spear	-	-	gilker.	Drink	-	-	tookkerlym.
Wommera or	-	-	karemingo.	Walk	-	-	mameroo.
throwing-stick	-	-		See	-	-	namerlin.
Shield	-	-	koucherchucher.	Sit	-	-	nymerloo.
Tomahawk	-	-	wamumberoo.	Yesterday	-	-	nowerli.
Canoe	-	-		To-day	-	-	ererli.
Sun	-	-	miir.	To-morrow	-	-	waddonaba.
Moon	-	-	geber.	Where are the	-	-	taleri eregar?
Star	-	-	booderoo.	Blacks?	-	-	
Light	-	-	ninermoo.	I don't know	-	-	niir moolonaban-
Dark	-	-	warder.		-	-	alli.
Cold	-	-	maderi.	Plenty	-	-	ringaba.
Heat	-	-	umergin.	Big	-	-	yannoo.
Day	-	-		Little	-	-	barleloo.
Night	-	-		Dead	-	-	olunamoo.
Fire	-	-	wachernee.	By-and-by	-	-	kardee.
Water	-	-	koonoo.	Come on	-	-	kower gerna-
Smoke	-	-	koodoo.		-	-	berdi.
Ground	-	-	toolee.	Milk	-	-	namer.
Wind	-	-	woonungoo.	Eaglehawk	-	-	mooneroonaler-
Rain	-	-	koonoo.		-	-	gree.
God	-	-		Wild turkey	-	-	tookerner.
Ghosts	-	-	otenni.	Wife	-	-	neer.

No. 102.—THE HAMILTON RIVER, WARENDA.

BY W. BLAIR, Esq.

THE HAMILTON RIVER.

BY R. N. COLLINS, Esq.

THE LOWER GEORGINA RIVER.

BY J. CRAIGIE, Esq.

BETWEEN THE GEORGINA AND
BURKE RIVERS.

BY A. McLEAN, Esq.

I HAVE received four communications concerning as many tribes which dwell in the localities above-named. Mr. Blair's contribution is confined to a vocabulary. To a vocabulary, Mr. Collins adds a short description of his tribe, which is 300 strong, dwells on the Hamilton, and calls itself Ringa-ringa. Mr. Craigie describes the Runga-Rungawah tribe on Roxburgh Downs Station, which numbers 120 souls. The tribe about which Mr. McLean writes calls itself Ringa-Ringaroo, and dwells between the Georgina and Burke Rivers, between latitudes 20° and 21° south.

These tribes are, I have no doubt, independent; what I have called associated; and of common descent. My grounds for thinking so are, their languages, which have in common many local terms; the common rendering of the equivalents for *no* and *the Blacks*, and the striking similarity in the names of the tribes, which no doubt were originally one people.

As regards the manners of these tribes, nothing of a novel character has reached me, so that it will be enough to record, that they all have the boomerang; that one of them uses the wommera, and another does not; and that circumcision and the terrible rite prevail in all of them.

Some portion of the country they occupy is reported to have been first settled in 1868, and afterwards abandoned, being finally re-occupied in 1876-77 and '78.

Mr. McLean relates that the Ringa-Ringaroo call the star Venus *mimungoona*, or *big-eye*, and believe that it is a fertile country covered with *bappa*, the name of a sort of grass, the seeds of which the tribes here on earth convert into flour, and is inhabited by Blacks. It appears, however, that no water exists in the star, but there are ropes which hang from its surface to the earth, by means of which the dwellers visit our planet from to time, and assuage their thirst. A big old man of great power is also said to dwell in the star. In seasons of scarcity, these tribes have recourse to cannibalism, and eat their children.

Mr. McLean gives me the following additional translations :—

Thunder-storm	-	-	-	meankooka.
Morning	-	-	-	murrully.
Noon	-	-	-	kardingoola.
Evening	-	-	-	yerki-yerki.
To eat	-	-	-	tigerlinger.
Will eat	-	-	-	tigae.
Did eat	-	-	-	tigekar.
Will sleep	-	-	-	moogi.
Did sleep	-	-	-	mochynar.

No. 102.—HAMILTON RIVER.

BY WILLIAM BLAIR, Esq.

Kangaroo	-	mutumba.	Hand	-	murra.
Opossum	-	thinnabully.	2 Blacks	-	kerna barcoola.
Tame dog	-	peawally.	3 Blacks	-	barcoola nooro
Wild dog	-				kerna.
Emu	-	kulperry.	One	-	noora.
Black duck	-		Two	-	barcoola.
Wood duck	-		Three	-	barcoola nooro.
Pelican	-		Four	-	barcoola-bar-
Laughing jackass					coola.
Native companion	borolga.		Father	-	
White cockatoo	berdena.		Mother	-	numma.
Crow	-	wakkala.	Sister-Elder	-	
Swan	-		„ Younger	-	
Egg	-	bambo.	Brother-Elder	-	
Track of a foot	thinna.		„ Younger	-	
Fish	-	cooia.	A young man	-	
Lobster	-		An old man	-	yubere.
Crayfish	-		An old woman	-	punderoo.
Mosquito	-	kertewakka.	A baby	-	pitta.
Fly	-	cooengerry.	A White man	-	
Snake	-	kunderry.	Children	-	pitta.
The Blacks	-	kerna.	Head	-	kunnea.
A Blackfellow	-	kerna.	Eye	-	mia.
A Black woman	-	wunga petury.	Ear	-	nurra.
Nose	-	milla.			

No. 102.—HAMILTON RIVER—*continued.*

Mouth - - -	pulka.	Boomerang - .	
Teeth - - -	milka.	Hill - - -	
Hair of the head -		Wood - - -	
Beard - - -	nurca.	Stone - - -	gibba.
Thunder - - -	pelba, bilpa.	Camp - - -	noora.
Grass - - -	bugaroo.	Yes - - -	murchillmga.
Tongue - - -	thully.	No - - -	mullo.
Stomach - - -	kunuerra.	I - - -	nutta.
Breasts - - -	kabboogo.	You - - -	emba.
Thigh - - -	murla.	Bark - - -	
Foot - - -	thinna.	Good - - -	myalle.
Bone - - -	bena.	Bad - - -	munna.
Blood - - -	noorkey.	Sweet - - -	
Skin - - -	nunderry.	Food - - -	
Fat - - -	wammo.	Hungry - - -	naumalcha.
Bowels - - -		Thirsty - - -	thimingla.
Excrement - - -	koonna.	Eat - - -	tutchegega.
War-spear - - -	nurroa.	Sleep - - -	mutchugla.
Reed-spear - - -		Drink - - -	
Throwing-stick -		Walk - - -	kundinga.
Shield - - -	yalkeberry.	See - - -	nutchelinga.
Tomahawk - - -	warramberta.	Sit - - -	nungelunga.
Canoe - - -		Yesterday - - -	
Sun - - -	walka.	To-day - - -	
Moon - - -	geba.	To-morrow - - -	
Star - - -		Where are the winta kerna?	
Light - - -		Blacks?	
Dark - - -		I don't know -	
Cold - - -	muley.	Plenty - - -	burry.
Heat - - -	nuppo.	Big - - -	mungora.
Day - - -		Little - - -	perpeura.
Night - - -		Dead - - -	yetia.
Fire - - -	mukka.	By-and-by - - -	cuma.
Water - - -	kamo.	Come on - - -	koway, koi.
Smoke - - -	putthy.	Milk - - -	
Ground - - -	mundey.	Eaglehawk - - -	
Wind - - -	thurobo.	Wild turkey - - -	
Rain - - -	kutha.	Wife - - -	
God - - -			
Ghosts - - -			

No. 102.—HAMILTON RIVER,

By R. M. COLLINS, Esq.

Kangaroo - -	- muttjumpa.	Hand - -	- mera.
Opossum - -	- pumbribbarro.	2 Blacks - -	- barkoola kerna.
Tame dog - -	- dabe.	3 Blacks - -	-
Wild dog - -	- myallee.	One - -	- nooroorr.
Emu - -	- quilberri.	Two - -	- barkoola.
Black duck - -	- konga.	Three - -	-
Wood duck - -	- potha.	Four - -	-
Pelican - -	- murli-muller.	Father - -	- abori.
Laughing jackass		Mother. - -	- ama.
Native companion	boralga.	Sister-Elder - -	- kako.
White cockatoo - -	- koolera.	„ Younger - -	-
Crow - -	- workulla.	Brother-Elder - -	- wangi.
Swan - -	-	„ Younger	-
Egg - -	- pambo.	A young man - -	- berniaka.
Track of a foot - -	-	An old man - -	- kabo-kappa.
Fish - -	- kooia.	An old woman - -	- panderro.
Lobster - -	-	A baby - -	- merri.
Crayfish - -	-	A White man - -	-
Mosquito - -	- murka.	Children - -	- koorauggeri (?).
Fly - -	- koonungeri.	Head - -	- kurdi.
Snake - -	- goongera.	Eye - -	- meea.
The Blacks - -	- kuerna or kerna.	Ear - -	- nara.
A Blackfellow - -	- kerna.		
A Black woman - -	- wongata.		
Nose - -	- millia.		

No. 102.—HAMILTON RIVER—*continued*.

Mouth - - -	birna.	Boomerang - - -	billerberro.
Teeth - - -	milka.	Hill - - -	dippo.
Hair of the head -	kooni.	Wood - - -	mooroo.
Beard - - -	unga.	Stone - - -	dippo.
Thunder - - -	billpa.	Camp - - -	noora.
Grass - - -	buggera.	Yes - - -	ungeraba.
Tongue - - -	thallí.	No - - -	mallo.
Stomach - - -	manno.	I - - -	-
Breasts - - -	muna.	You - - -	-
Thigh - - -	merla.	Bark - - -	tonguru.
Foot - - -	chinna.	Good - - -	-
Bone - - -	prinna.	Bad - - -	-
Blood - - -	kemba.	Sweet - - -	uronguri.
Skin - - -	kurli.	Food - - -	thachier.
Fat - - -	tootoo.	Hungry - - -	womulga.
Bowels - - -	-	Thirsty - - -	timmia.
Excrement - - -	koorna.	Eat - - -	-
War-spear - - -	arra.	Sleep - - -	moocher.
Reed-spear - - -	kundewarra.	Drink - - -	-
Throwing-stick -	-	Walk - - -	kunderchier.
Shield - - -	bibleburra.	See - - -	pepia.
Tomahawk - - -	worrumberra.	Sit - - -	nungia.
Canoe - - -	-	Yesterday - - -	-
Sun - - -	wilka.	To-day - - -	-
Moon - - -	changi.	To-morrow - - -	-
Star - - -	pinbi.	Where are the	inthia a kuerna?
Light - - -	yoomenula.	Blacks ?	
Dark - - -	yoomeloo.	I don't know -	tir nila.
Cold - - -	malli.	Plenty - - -	perri.
Heat - - -	koorokooro.	Big - - -	-
Day - - -	-	Little - - -	uarraha.
Night - - -	yerri (?).	Dead - - -	yettier.
Fire - - -	mukka.	By-and-by - -	querna.
Water - - -	kakko.	Come on - - -	kowa.
Smoke - - -	koodo.	Milk - - -	kalbago.
Ground - - -	myi.	Eaglehawk - -	-
Wind - - -	terribo.	Wild turkey -	barkum.
Rain - - -	palla.	Wife - - -	kooberro.
God - - -	elgera.		
Ghosts - - -	muma.		

No. 102.—ROXBURGH DOWNS, LOWER GEORGINA.

BY JAMES CRAIGIE, Esq.

Kangaroo	-	-	mutchumba or muttumba.	Hand	-	-	murra.
Opossum	.	-	wompella.	2 Blacks	-	-	barkoola kerna
Tame dog	-	-	toota.	3 Blacks	-	-	barkoola knora kerna.
Wild dog	-	-	peealea.	One	.	.	knoroora.
Emu	-	-	koolparry.	Two	.	.	barkoola.
Black duck	-	-	goondanarri.	Three	-	-	barkoola knora
Wood duck	-	-	kurlitulpa.	Four	-	-	barkoola- barkoola.
Pelican	-	-	kartungara.	Father	-	-	yapperi.
Laughing jackass				Mother	-	-	numma.
Native companion			bralgo.	Sister-Elder	-	-	yakko.
White cockatoo	-			„ Younger	-		
Crow	-	-	wokkardi.	Brother-Elder	-	-	theti.
Swan	-	-		„ Younger	-		
Egg	-	-	bembo.	A young man	-	-	willimenia.
Track of a foot	-	-	tina.	An old man	-	-	katoogata.
Fish	-	-	kobi.	An old woman	-	-	mutchu-chu.
Lobster	-	-		A baby	-	-	tukko.
Crayfish	-	-	tinungi.	A White man	-	-	birri-birri.
Mosquito	-	-	monulka.	Children	-	-	bunta.
Fly	-	-	koonanjeri.	Head	-	-	karte.
Snake	-	-	kutti.	Eye	-	-	mee-e.
The Blacks	-	-		Ear	-	-	knarra.
A Blackfellow	-	-	kerna.				
A Black woman	-	-	wongetta.				
Nose	-	-	melia.				

No. 102.—ROXBURGH DOWNS—*continued.*

Mouth	-	-	thera.	Boomerang	-	-	gilligella.
Teeth	-	-	milka.	Hill	-	-	poori.
Hair of the head	-	-	bungo.	Wood	-	-	mukka.
Beard	-	-	nunga.	Stone	-	-	mukka (?).
Thunder	-	-	bilpa.	Camp	-	-	knurra.
Grass	-	-	bookera.	Yes	-	-	etcha.
Tongue	-	-	tharli.	No	-	-	mallo.
Stomach	-	-	toondoo.	I	-	-	knunga.
Breasts	-	-	katichu.	You	-	-	inknoo.
Thigh	-	-	murla.	Bark	-	-	koolbature.
Foot	-	-	tina.	Good	-	-	-
Bone	-	-	pina.	Bad	-	-	munna.
Blood	-	-	gimpa.	Sweet	-	-	pillarri.
Skin	-	-	batta.	Food	-	-	thechingi.
Fat	-	-	toota.	Hungry	-	-	wonnara.
Bowels	-	-	dtoochi.	Thirsty	-	-	ngattura.
Excrement	-	-	koonna.	Eat	-	-	thetchilinga.
War-spear	-	-	yettchirra.	Sleep	-	-	mutchulinga.
Reed-spear	-	-	-	Drink	-	-	immallinga.
Wommera or throwing-stick	-	-	-	Walk	-	-	kurninga.
Shield	-	-	terrango.	See	-	-	thuckamya.
Tomahawk	-	-	worrumbatta.	Sit	-	-	nunkya.
Canoe	-	-	-	Yesterday	-	-	kunwillooka.
Sun	-	-	walka.	To-day	-	-	puarniarra.
Moon	-	-	chippa.	To-morrow	-	-	merrilli.
Star	-	-	chingo.	Where are the	-	-	wara nunkia
Light	-	-	wokanna.	Blacks?	-	-	kerna?
Dark	-	-	umallo.	I don't know	-	-	kulli.
Cold	-	-	mulli.	Plenty	-	-	purri.
Heat	-	-	mukka-mukka.	Big	-	-	mungoora.
Day	-	-	-	Little	-	-	thieu.
Night	-	-	oongdoonga.	Dead	-	-	koonta.
Fire	-	-	mukka.	By-and-by	-	-	meoroo.
Water	-	-	knappo.	Come on	-	-	kowa.
Smoke	-	-	kootoo.	Milk	-	-	amooguntooroo.
Ground	-	-	mie.	Eaglehawk	-	-	koorithalla.
Wind	-	-	thooruppa.	Wild turkey	-	-	kollitona.
Rain	-	-	pulla.	Wife	-	-	noopamulla.
God	-	-	-				
Ghosts	-	-	yammeroo.				

No. 102.—BETWEEN THE GEORGINA AND BURKE RIVERS.

BY ALEXANDER MACLEAN, Esq.

Kangaroo	-	madchumbar.	Hand	-	murra.
Opossum	-	dinnabally.	2 Blacks	-	
Tame dog	-	beeotie-mullagar.	3 Blacks	-	
Wild dog	-		One	-	ngooroo.
Emu	-	koolperry.	Two	-	barcoola.
Black duck	-		Three	-	ngooroo-barcoola.
Wood duck	-		Four	-	barcoola-barcoola.
Pelican	-		Father	-	
Laughing jackass			Mother	-	ngarma.
Native companion		baralgar.	Sister-Elder	-	
White cockatoo	-		„ Younger	-	
Crow	-		Brother-Elder	-	
Swan	-		„ Younger	-	
Egg	-		A young man	-	
Track of a foot	-	dinna.	An old man	-	coopa-coopa.
Fish	-	cooia or gweer.	An old woman	-	wangatha.
Lobster	-		A baby	-	
Crayfish	-		A White man	-	birrie-birrie.
Mosquito	-		Children	-	
Fly	-		Head	-	gurdie.
Snake	-	tinjear.	Eye	-	mer, milardy
The Blacks	-	kirna-mirrie.	Ear	-	ngarrowa.
A Blackfellow	-	kerna.			
A Black woman	-	mirrie.			
Nose	-	koonkurry.			

No. 102.—BETWEEN THE GEORGINA AND BURKE RIVERS—*continued.*

Mouth - -	Boomerang - -
Teeth - - - millea.	Hill - - -
Hair of the head - goonie.	Wood - - - parroo.
Beard - - -	Stone - - - deepo.
Thunder - - - prilpa.	Camp - - - ngoora.
Grass - - - boogara.	Yes - - - eya.
Tongue - - - turley.	No - - - malloo, eranok.
Stomach - - - warmo.	I - - - utthu.
Breasts - - -	You - - - inba.
Thigh - - - kurley.	Bark - - -
Foot - - - dinna.	Good - - - mially.
Bone - - - brinna.	Bad - - - eramially.
Blood - - - murkie.	Sweet - - -
Skin - - -	Food - - -
Fat - - -	Hungry - - - erabulgurma.
Bowels - - -	Thirsty - - - boorlyla.
Excrement - - goonna.	Eat - - - tigerlinger.
War-spear - -	Sleep - - - mochylinger.
Reed-spear - -	Drink - - - temarlinger.
Wommera or throwing-stick	Walk - - - ranjo.
Shield - - -	See - - - peeperlinger.
Tomahawk - -	Sit - - - nungerlinger.
Canoe - - -	Yesterday - -
Sun - - - wolea or wolca.	To-day - - -
Moon - - - cheepa.	To-morrow - -
Star - - - dingo.	Where are the Blacks?
Light - - -	I don't know -
Dark - - -	Plenty - - -
Cold - - - mallee.	Big - - - peerkillie, mun- goora.
Heat - - - undia, coorchi- coorchia.	Little - - - tyie-tyie.
Day - - - murrully.	Dead - - - yidgear.
Night - - - ngooritally.	By-and-by - - cunna.
Fire - - -	Come on - - kowera.
Water - - - gootha, ngappo.	Milk - - - ngarmo
Smoke - - - boothi.	Eaglehawk - -
Ground - - - mie.	Wild turkey -
Wind - - - moorungulla.	Wife - - -
Rain - - - bulla.	
God - - -	
Ghosts - - -	

No. 103.—HEAD OF THE HAMILTON RIVER.

BY ERNEST EGLINTON, Esq.

THE following vocabulary and account of the Yanda tribe have been forwarded to me by Mr. Ernest Eglinton. The territory of this people, estimated at between 2,000 and 3,000 square miles, was first occupied by the Whites in 1878, when the Yanda are said to have numbered only about 100 souls. Since then their numbers have been reduced to 15 men, 20 women, and 15 children; in all, 50 persons.

My informant thinks that, when he first knew the tribe in 1879, there were several amongst them who had reached the age of 80 years. Clothes are not worn by this tribe. The head is plastered with pipe-clay on occasions of mourning, and at corroborees the hair and skin are painted with red ochre and pipe-clay. The Yanda women wear, on occasions of corroboree, an ornament common in many parts of Australia, which they call *bonra*. It is made of the two front teeth of the kangaroo, which are fastened together at their butts with sinew and gum, and extend at an angle of 45 degrees. They also wear the *mungera* (literally, opossum), which is a belt made of mixed opossum fur and human hair twisted together. This tribe have knives and tomahawks of chipped stone or flint; spears which are thrown by hand; boomerangs, slightly curved; the *tulumberri*, a stick 4 feet long and $2\frac{1}{2}$ inches in circumference, which is used as a missile; and the *kumbarli*, a stick with a sharp flint fixed on one end with gum, commonly called a chisel.

This tribe, it appears, decline to eat the iguana, through superstitious motives, probably, for its flesh is well tasted. They practise cannibalism, however, and eat the bodies of young children who have died, and of their kinsmen slain in battle. They do not object to tell their names, of which Mr. Eglinton gives the following:—*Males*: Ilpildirrien, Kudimulinem, Nituli, and Mantuli. *Females*: Karriwono, Ranginta, Rubun, and Karkoomaralim. Fathers dispose of their daughters in marriage, which occurs both within and without the tribe. Few of the men have more than one wife. Consumption is the most prevalent disease. The skin is scarred in the usual way. Circumcision and the terrible rite are inflicted on the youth, by which means they are admitted to the rights of men, a few always being exempted. Pitcheree, mixed with the ashes of the *gidea* leaf, is chewed in the usual way. Some of this tribe have curly and others straight hair. The men embrace on meeting after a long separation. Wounds are plastered with mud, and heal quickly.

Turning to the vocabulary, we find but one word to express both *bone* and *wood*; and that *kookaburri*, so often the equivalent of *laughing jackass*, in this language means *emu*.

The country occupied by the Yanda tribe is on the eastern border of the Central Division.

No. 103.—HEAD OF HAMILTON RIVER.

BY ERNEST EGLINTON, Esq.

Kangaroo	-	matumba.	Hand	-	murra.
Opossum	-	mungera.	2 Blacks	-	warriki boolari.
Tame dog	-	mikamo.	3 Blacks	-	
Wild dog	-	mikamo.	One	-	gooniba.
Emu	-	kookaburri.	Two	-	boolari.
Black duck	-	bercamo.	Three	-	ruto (?).
Wood duck	-		Four	-	ēcarra.
Pelican	-	umbleterri.	Father	-	koopon.
Laughing jackass		kowitchi.	Mother	-	yunganna.
Native companion		booralga.	Sister-Elder	-	karginna.
White cockatoo	-		„ Younger	-	
Crow	-	wokkola.	Brother-Elder	-	kardunna.
Swan	-		„ Younger	-	tita.
Egg	-	kudo.	A young man	-	
Track of a foot	-	tina.	An old man	-	kuntanna.
Fish	-	wokarri.	An old woman	-	yunganna.
Lobster	-		A baby	-	karrinunna.
Crayfish	-	toomban.	A White man	-	gungi, goongia.
Mosquito	-	moonya.	Children	-	kardago.
Fly	-	chiki-chiko.	Head	-	mureda.
Snake	-	goondaro.	Eye	-	meal.
The Blacks	-	warriki.	Ear	-	talgan.
A Blackfellow	-	warriki.			
A Black woman	-	wongita.			
Nose	-	tirki or tuki (?).			

No. 103.—HEAD OF HAMILTON RIVER—*continued*.

Mouth	-	-	tya.	Boomerang	-	-	bepaporo.
Teeth	-	-	ira.	Hill	-	-	-
Hair of the head	-	-	bungu.	Wood	-	-	bunda.
Beard	-	-	talbarri.	Stone	-	-	goongo.
Thunder	-	-	ooraturri.	Camp	-	-	marrpan.
Grass	-	-	bookurra.	Yes	-	-	eallamarra.
Tongue	-	-	tyela.	No	-	-	wontitella.
Stomach	-	-	booroo.	I	-	-	anga.
Breasts	-	-	beriko.	You	-	-	imba.
Thigh	-	-	tara, (calf) eulo.	Bark	-	-	tirki-tirki.
Foot	-	-	tina.	Good	-	-	kalamundiri.
Bone	-	-	bunda.	Bad	-	-	karlokoto.
Blood	-	-	karruga.	Sweet	-	-	-
Skin	-	-	binmin.	Food	-	-	workia.
Fat	-	-	mulki.	Hungry	-	-	goongindia.
Bowels	-	-	-	Thirsty	-	-	mundia.
Excrement	-	-	koono.	Eat	-	-	kartitingia.
War-spear	-	-	bipaparro.	Sleep	-	-	mutchelinya.
Reed-spear	-	-	-	Drink	-	-	ekarratingya.
Wommera or throwing-stick	-	-	-	Walk	-	-	yannananga.
Shield	-	-	goonburra.	See	-	-	bingininga.
Tomahawk	-	-	warrambuda.	Sit	-	-	ninananga.
Canoe	-	-	-	Yesterday	-	-	toro.
Sun	-	-	tooro.	To-day	-	-	kiya.
Moon	-	-	multchi.	To-morrow	-	-	-
Star	-	-	markatto.	Where are the Blacks?	-	-	wariki wonar- kika?
Light	-	-	tooro.	I don't know	-	-	narrimo.
Dark	-	-	winta.	Plenty	-	-	ekari.
Cold	-	-	kitcha.	Big	-	-	beali.
Heat	-	-	ringan.	Little	-	-	nekowla.
Day	-	-	narthanya.	Dead	-	-	pullaurga.
Night	-	-	winta.	By-and-by	-	-	wichunga.
Fire	-	-	eula.	Come on	-	-	towari eninga.
Water	-	-	karko.	Milk	-	-	tambo.
Smoke	-	-	toorko.	Eaglehawk	-	-	gooradilli.
Ground	-	-	marban.	Wild turkey	-	-	berkamno.
Wind	-	-	wipar.	Wife	-	-	natianna.
Rain	-	-	karko.				
God	-	-	-				
Ghosts	-	-	bikerri.				

No. 104.—ON THE HAMILTON RIVER, AND NEAR BOULLA.

THE BITTA BITTA TRIBE.

BY ERNEST EGLINTON, Esq.

IN addition to this vocabulary, Mr. Ernest Eglinton has also furnished me a short account of the Bitta Bitta tribe, which differs so little in manners from the Yelina as to render its insertion unnecessary. No traces of small-pox have been seen in this portion of the continent.

No. 104.—HAMILTON RIVER, NEAR BOULLA.

Kangaroo	-	matumba.	Hand	-	murra.
Opossum	-	tinaballi.	2 Blacks	-	barkoola kerna.
Tame dog	-	munga.	3 Blacks	-	barkoolamero
Wild dog	-	punamya.			kerno.
Emu	-	goolburri.	One	-	moorraroo.
Black duck	-	pepulu.	Two	-	barkoola.
Wood duck	-	bompeparoo.	Three	-	barkoolanero.
Pelican	-	malimurro.	Four	-	barkoola-
Laughing jackass					barkoola.
Native companion		golathurra.	Father	-	apari.
White cockatoo	-		Mother	-	amma.
Crow	-	wakala.	Sister-Elder	-	karko.
Swan	-		„ Younger	-	
Egg	-	bembo.	Brother-Elder	-	wangi.
Track of a foot	-	wando.	„ Younger	-	
Fish	-	koopu.	A young man	-	yapararri.
Lobster	-		An old man	-	kaboogaba.
Crayfish	-		An old woman	-	moitchu.
Mosquito	-	mooroonga.	A baby	-	merritai.
Fly	-	mooki.	A White man	-	tita.
Snake	-	goondarra.	Children	-	tako-tako.
The Blacks	-	kerna.	Head	-	kirti.
A Blackfellow	-	kerna.	Eye	-	me.
A Black woman	-	moitu.	Ear	-	narrowa.
Nose	-	melia.			

No. 104.—HAMILTON RIVER, NEAR BOULLIA—*continued.*

Mouth	-	-	perla.	Boomerang	-	-	teera.
Teeth	-	-	milka.	Hill	-	-	kowarri.
Hair of the head	-	-	poingu.	Wood	-	-	moora.
Beard	-	-	nunka.	Stone	-	-	tipo.
Thunder	-	-	mungoona.	Camp	-	-	ooia.
Grass	-	-	bookarra.	Yes	-	-	koh.
Tongue	-	-	turli.	No	-	-	mallo.
Stomach	-	-	umba.	I	-	-	ongya.
Breasts	-	-	kapatchu.	You	-	-	imba.
Thigh	-	-	mirla.	Bark	-	-	nalla.
Foot	-	-	tina.	Good	-	-	myalli.
Bone	-	-	beena.	Bad	-	-	munna.
Blood	-	-	kimba.	Sweet	-	-	myalli.
Skin	-	-	nalla.	Food	-	-	tatchia.
Fat	-	-	toota.	Hungry	-	-	yinaba.
Bowels	-	-	umba.	Thirsty	-	-	pooalli.
Excrement	-	-	koona.	Eat	-	-	tatchia.
War-spear	-	-	narrara.	Sleep	-	-	mootchia.
Reed-spear	-	-		Drink	-	-	timia.
Wommera or throwing-stick	-	-		Walk	-	-	kundia.
Shield	-	-	tunmarroo.	See	-	-	bipika.
Tomahawk	-	-	warrinbutta.	Sit	-	-	nunkia.
Canoe	-	-		Yesterday	-	-	moora-wulka.
Sun	-	-	walka.	To-day	-	-	karri.
Moon	-	-	cheepa.	To-morrow	-	-	
Star	-	-	chutaluminda.	Where are the Blacks?	-	-	indowa kerna nunkia?
Light	-	-	kinkimarria.	I don't know	-	-	kerli.
Dark	-	-	burrumpurra.	Plenty	-	-	pooinda.
Cold	-	-	malli.	Big	-	-	mungoora.
Heat	-	-	mukka-mukka.	Little	-	-	tii.
Day	-	-		Dead	-	-	itchia.
Night	-	-	umalo.	By-and-by	-	-	toorra.
Fire	-	-	pooti.	Come on	-	-	kowa-e-rango.
Water	-	-	kuta.	Milk	-	-	toma.
Smoke	-	-	boongya.	Eaglehawk	-	-	perrowalli.
Ground	-	-	mya.	Wild turkey	-	-	pooranna.
Wind	-	-	turrubo.	Wife	-	-	noba-nulla.
Rain	-	-	pula.				
God	-	-					
Ghosts	-	-	moma.				

No. 105.—JUNCTION OF KING'S CREEK AND THE
GEORGINA RIVER.

BY J. O. MACHATTIE, ESQ., AND J. S. LITTLE, ESQ.

THE following information concerning the Moorloobulloo tribe was forwarded to me by the gentlemen named above. The country of this tribe, which is at the junction of King's Creek and the Georgina (formerly Herbert) River, was first occupied by the Whites in 1876. At that time the strength of the tribe was about 250 souls, but between the period of our occupation and 1883 the number was reduced by consumption and venereal to 180. No clothes are worn by these people, who, when troubled by cold or mosquitos, sleep in earth huts (probably dug out of the side of a sand-hill and roofed with grass, bark, &c.), inside of which they make their fires. When in mourning the head is plastered with burnt gypsum, which singularly enough is called *kopi*, the name in use in the Marowera tribe, which dwells at the junction of the Darling and Murray, 750 miles to the southward, for those solid coverings of the head already described. The wommera is not in use in this tribe, but their arms and implements display a good deal of carving and painting. Their food consists principally of *nardoo* seeds, the animals and wild-fowl of their country, snakes, iguana, &c. It is to be noticed that though one tribe declines to eat mussels, another oysters, a third mushrooms, a fourth iguanas, and so on, I am not aware that any rejects the snake, though in some tribes it is not a favorite article of food. My

informants remark that the persons of this tribe take each the name of some bird or animal, which the individual calls brother, and will not eat. Of this system, unfortunately, no further particulars are given, but it reminds one of what Sir George Grey (vol. 2, p. 228) says of the *kobong* in Western Australia.

No signs of small-pox having existed appear in this tribe. I am informed by Mr. Machattie that, to his knowledge, seven children have been eaten during the last six years by the Moorloobulloo, and that they habitually eat their dead when not too much emaciated. The following are names of persons :—*Males*: Woongongie, Kokomurti, Pillchellie, Murrumooli, and Murkilla. *Females*: Podoki and Larlooti. Marriage is, for the most part, exogamous, and is contracted by the males at seventeen and the females at eleven years of age. Before, however, a male is allowed to possess a wife the ordeal of the terrible rite has to be submitted to. These people scar the arms and shoulders with mussel-shells, pressing the lips of the wounds until they stand high above the general level of the skin. Pitcheree, which is prepared and used in the usual way, is obtained by barter from the nearest tribe on the Mulligan, and is said to produce intoxication. The average height of the males is five feet eight inches. The corroboree does not differ from those Mr. Machattie has seen in the southern portions of Queensland. The resemblances in the equivalents of *fire*, *wood*, and *camp* will be noticed. *Koo=* *yes*, is found at Port Darwin in the north, on the West Coast, and on Cooper's Creek. To suck the breast as a baby does, is rendered *kobbidya titia* = breasts eat.

No. 105.—JUNCTION OF KING'S CREEK AND GEORGINA RIVER.

Kangaroo - - koonabulla.	Hand - - - murra.
Opossum - - burloo.	2 Blacks - - barkoola kur-
Tame dog - - beesurli.	rana.
Wild dog - - mullok.	3 Blacks - - barkooleroo kur-
Emu - - - wargutchi.	rana.
Black duck - - kurligoolpar.	One - - - ooroo.
Wood duck - - kowwar.	Two - - - barkoola.
Pelican - - murlimarroo.	Three - - - barkooleroo.
Laughing jackass (none).	Four - - - barkoola-bar-
Native companion brolgar.	koola.
White cockatoo - (none).	Father - - - yupri.
Crow - - - wakeri.	Mother - - - amori.
Swan - - - kurti.	Sister-Elder - yawkoo.
Egg - - - pumpo.	„ Younger -
Track of a foot - tinna.	Brother-Elder - kooperi.
Fish - - - koppi.	„ Younger titi.
Lobster - - -	A young man - yuperi.
Crayfish - - trunagi.	An old man - koopa-koopa.
Mosquito - - gunte.	An old woman - bundoora.
Fly - - - gooningerri.	A baby - - takakoo.
Snake - - - kirtoba.	A White man - whitepella.
The Blacks - - kurrana murtoo.	Children - - woolkaparri.
A Blackfellow - kurrana.	Head - - - kirti.
A Black woman - purraja.	Eye - - - mi.
Nose - - - mealia.	Ear - - - arra.

JUNCTION OF KING'S CREEK & GEORGINA RIVER. 369

No. 105.—JUNCTION OF KING'S CREEK AND GEORGINA RIVER— *continued.*

Mouth - - -	teera.	Boomerang - -	- giera.
Teeth - - -	milka.	Hill - - -	- waieri.
Hair of the head -	pundju.	Wood - - -	- murra.
Beard - - -	nunka.	Stone - - -	- keppo.
Thunder - - -	bilpa pundera.	Camp - - -	- murra.
Grass - - -	bookera.	Yes - - -	- koo.
Tongue - - -	turli.	No - - -	- wobba.
Stomach - - -	tundoo.	I - - -	- uncha.
Breasts - - -	kobbedya.	You - - -	- imba.
Thigh - - -	kurla.	Bark - - -	- nulla.
Foot - - -	tinna.	Good - - -	- ulyarri.
Bone - - -	briuna.	Bad - - -	- munna-munna.
Blood - - -	jimpar.	Sweet - - -	- queongo.
Skin - - -	nulla.	Food - - -	-
Fat - - -	tatta.	Hungry - - -	- ommonchilla.
Bowels - - -	murda-murda.	Thirsty - - -	- woolka murra- wondia.
Excrement - - -	goona.	Eat - - -	- titia.
War-spear - - -	urrurra.	Sleep - - -	- muchia.
Reed-spear - - -	(none).	Drink - - -	- temalinna.
Wommera or throwing-stick	gundi-gundi.	Walk - - -	-
Shield - - -	koomburra.	See - - -	- tokomia.
Tomahawk - - -	warramutta.	Sit - - -	- munga-mungan- dia.
Canoe - - -	(none).	Yesterday - -	-
Sun - - -	walka.	To-day - - -	moonyarribidyia.
Moon - - -	chungi.	To-morrow - -	oo-oo-mollo.
Star - - -	jimpi.	Where are the Blacks?	kurna winienda?
Light - - -	-	I don't know	- kurli.
Dark - - -	umolo.	Plenty - - -	- murtoo or parri.
Cold - - -	nulli.	Big - - -	- punkilli.
Heat - - -	yerrawier.	Little - - -	- wurpa-wurpa.
Day - - -	-	Dead - - -	- ityea.
Night - - -	-	By-and-by - -	- kurnatoord.
Fire - - -	mukka.	Come on - - -	- kow-wa.
Water - - -	nappo.	Milk - - -	- kobbedya.
Smoke - - -	kurtoo.	Eaglehawk - -	-
Ground - - -	mai-i.	Wild turkey -	- kurretureo.
Wind - - -	tooropoo.	Wife - - -	- nopoona.
Rain - - -	kurta.		
God - - -	-		
Ghosts - - -	kunmurri.		

No. 106.—LOWER DIAMANTINA.

(Long. 141° E.; Lat. 25° S.)

ANONYMOUS.

AN anonymous contributor has sent me a short account of the Karawalla and Tunberri tribes, which dwell on the Lower Diamantina, and as they are described as neighbours, and but one vocabulary has reached me, I presume, as often happens, that they speak the same language, or nearly so. A very important statement made in the account of the manners of these tribes is that monogamy prevails in them, no man being allowed to have more than one wife. Other than this but little worthy of notice has reached me. These tribes use the boomerang, but not the wommera; no traces of small-pox exist; children are eaten occasionally; marriage is exogamous; consumption is the most prevalent disease; pitcheree is chewed; and circumcision, by means of which the rights of manhood are conferred, is undergone by the males when about seventeen years of age.

No. 106.—LOWER DIAMANTINA.

Kangaroo	-	koora.	Hand	-	murra.
Opossum	-	burloo.	2 Blacks	-	barkoola kerna
Tame dog	-	pande.	3 Blacks	-	barkoola-orroo
Wild dog	-	pande.			kerna.
Emu	-	warrawudgi.	One	-	orroo.
Black duck	-	mingenarra.	Two	-	barkoola.
Wood duck	-	chiberli.	Three	-	barkoolamarna.
Pelican	-	turta.	Four	-	barkoola-bar-
Laughing jackass (none).					koola.
Native companion		kuntharata.	Father	-	aperie.
White cockatoo	-	murramute.	Mother	-	urnde.
Crow	-	wokeri.	Sister-Elder	-	kâko.
Swan	-	(none).	„ Younger	-	nathura.
Egg	-	pompo.	Brother-Elder	-	naire.
Track of a foot	-	mulka.	„ Younger		
Fish	-	wongo.	A young man	-	wagi.
Lobster	-		An old man	-	karooro.
Crayfish	-	unde.	An old woman	-	mutitu.
Mosquito	-	kunthi.	A baby	-	nukaka.
Fly	-	mongi.	A White man	-	peri-peri.
Snake	-	minga.	Children	-	poorloora
The Blacks	-	kerna.	Head	-	kunka.
A Blackfellow	-	orreroo.	Eye	-	milki.
A Black woman	-	punga.	Ear	-	nuri.
Nose	-	purloo.			

No. 106.—LOWER DIAMANTINA—*continued.*

Mouth - - bina.	Boomerang - -
Teeth - - den.	Hill - - meri.
Hair of the head - tunda.	Wood - - moora.
Beard - - unka.	Stone - - murtra.
Thunder - - unkinda.	Camp - - aru.
Grass - - kuntha.	Yes - - ko.
Tongue - - puripa.	No - - woba.
Stomach - - wopa.	I - - unge.
Breasts - - numma.	You - - tini.
Thigh - - ura.	Bark - - warinde.
Foot - - tina.	Good - - patchi.
Bone - - kunbo.	Bad - - terri.
Blood - - kaluka.	Sweet - - kudye.
Skin - - kurla.	Food - - munka.
Fat - - murne.	Hungry - - minikibe.
Bowels - - moonnoo.	Thirsty - - wardu.
Excrement - - koona.	Eat - - tinna.
War-spear - - windra.	Sleep - - parinda.
Reed-spear - - (none).	Drink - -
Throwing-stick - turtee.	Walk - - tidina.
Shield - - toombaroo.	See - - kalinda.
Tomahawk - - murdra.	Sit - - kunda.
Canoe - - (none).	Yesterday - - oorakoorle.
Sun - - koorle.	To-day - - keene.
Moon - - peumangle.	To-morrow - - ununda.
Star - - kolunthe.	Where are the wirdong kerna ?
Light - - burk.	Blacks ?
Dark - - mooka.	I don't know - woba unge.
Cold - - terrili.	Plenty - - matoo.
Heat - - wiltoro.	Big - - piri.
Day - -	Little - - montooito.
Night - -	Dead - - palnida.
Fire - - tooroo.	By-and-by - - ooroo.
Water - - nappa.	Come on - - kowi.
Smoke - - koodoo.	Milk - - tuncat <i>and</i> ama.
Ground - - pulo.	Eaglehawk - - kunthullo.
Wind - - jimbo.	Wild turkey - - wurkum.
Rain - - tindarheri.	Wife - - newya.
God - -	
Ghosts - -	

NO. 107.—THE JUNCTION OF THE THOMSON
AND BARCOO RIVERS, ALSO THE WHITULA
CREEK.

BY J. HEAGNEY, ESQ., — FRASER, ESQ., AND EDWARD CURR, ESQ.

OF the Birria, Koongerri, and Kungarditchi tribes, which dwell in the country adjacent to the junction of the Thomson and Barcoo Rivers, I have received an account from Mr. Heagney, as also vocabularies of each of their dialects. Of one of these tribes—the Birria—I have also received a description and vocabulary from my son, Mr. Edward Curr. Mr. Heagney's relation is to the following effect:—

The tribes in this locality are called Birria, Koongerri, and Kungarditchi. The territory of the Birria is on the western bank of the Thomson, and extends from Jundah to the confluence of that river and the Barcoo, and further for fifty miles down their united streams, which form Cooper's Creek. From its frontage to these streams this territory stretches back about forty miles in the direction of the Diamantina. The country of the Koongerri* tribe is on the eastern bank of the Thomson, and comprises all the country between that river and the Barcoo below Jundah, and below Welford Downs on the Barcoo. It includes also a strip of country about forty miles wide on the eastern side of the Barcoo, from Welford Downs to its junction with the Thomson, and along Cooper's Creek to the junction of the

* This word means *dry*.

Kiabara Creek. The Kungarditchi country is about twenty miles square, and is bounded on the south by the Kiabara Creek, and on the west by the Koongerri country. The territory of these tribes was gradually occupied by the Whites during the interval between the years 1874 and 1878, the aggregate population of the three tribes at the first of these dates being estimated at twelve hundred. The women at present (1883) considerably outnumber the men, many of the latter having been shot down by the Whites when they first established themselves in the district. Syphilis is and has been raging fatally in these tribes, of which seven per cent. are children. Many of these people are thought to have reached the age of sixty. Originally they were quite naked, but now the few who can obtain cast-off clothes from the Whites wear them. Their huts are spaces scooped out of the sand-hills, covered in with grass and clay, and the fires, which are made inside, keep the dwellers warm and the mosquitos out. The same ornaments are worn by both sexes, and consist of necklaces made of strong grass-stems, cut into lengths and threaded; also the teeth of other Blacks (how worn or obtained is not stated), and feathers, and bright seeds set in gum. They likewise stick fur and down on their skins with the same substance; color themselves white when in mourning, and adorn the person here and there with red or yellow ochre on occasions of corroboree. For carrying water about in their dry country, when travelling or hunting, they use boat-shaped vessels of bark, about two feet six inches long, eight inches deep, and eight inches wide. The principal implements of these tribes used to be stone tomahawks, ground to an edge, which they obtained from neighbouring tribes in exchange for spears, as their own country produces no stone suited to the purpose. Since the occupation of their country by the Whites, however, they have gradually obtained iron tomahawks. They say that some few iron tomahawks and knives found their way into their country, passed on from one tribe to another, some thirty years before the squatter

appeared on the scene. Their weapons are carved to some extent, and one of them is the boomerang, which, however, only returns half way when thrown, as my informant remarks. They are said to be an unwarlike people, and that most of their quarrels have their origin in jealousies about their women. Animals being very scarce in their country, their principal food consists of reptiles, bulbs, seeds, and fruits. Temporary ovens are sometimes used in cooking. The young people are forbidden to eat emu eggs and the flesh of the eaglehawk. Strange to say, these tribes, according to my informant, object to eat fat. Small-pox has never been heard of amongst them. Cannibalism is not very prevalent, as far as is known, though occasionally a child found difficult to rear is eaten. The people of these tribes do not object to tell their names.

Each tribe, I am informed, is divided into several classes, and a man may marry into any class but his own, or get a wife from another tribe. Perhaps there is some inaccuracy in this statement, as the system is but imperfectly known; at all events, marriage between persons nearly related by blood is prohibited. At the present day in these tribes the females largely outnumber the males, many of the men having been shot, so that about ten per cent. of the males have more than one wife. The original customs in such matters Mr. Heagney has left unstated, if he knew them. Since the advent of the Whites, few children are reared—the rifle, syphilis, and debauchery having, as usual, commenced the work of extermination.

These tribes scar themselves for the purpose of ornamentation on the abdomen, chest, arms, and thighs, sometimes horizontally, and at others vertically. In some of the divisions the young men are circumcised, and in others not. At about fourteen years of age they knock out the two middle front teeth of the upper jaw, using for the purpose two sticks, one as a punch, and the other as a hammer. They also pierce the septum of the nose, wearing occasionally in the orifice a bone, feather, or twig.

The people of these tribes, says Mr. Heagney, believe in the existence of invisible beings, who can make them happy or miserable, and are said to hover about the burial places of the dead, and to be deeply offended by breaches of the laws relating to food restrictions and to marriage. Should a young Black, for instance, even break an emu egg, it is believed that the offended spirits will shortly raise a storm of thunder and lightning, in which the unlucky culprit will probably be struck down. Often the tribe adjure these invisible beings, in a song dedicated to the purpose, to inflict vengeance on their enemies. They also supplicate them to send rain, by placing a particular sort of stone on the edge of a waterhole. No amount of reasoning or experience of the failures of their charms, says my informant, can shake their belief in them. Pitcheree, he continues, is used for chewing. It is prepared by the plant being reduced to powder, and mixed with the ashes of gidjee leaves, and produces, says my informant, a sort of mild intoxication. No sort of sign language exists amongst these tribes. They have no canoes, though in times of flood no tribes have greater need of them. Even the use of bark canoes by the Whites has not led to their adoption. Emu are captured with nets, and killed with boomerangs. They also catch fish in nets. Kangaroo there are none. The males of these tribes are made young men at about seventeen years of age, the ceremony in some of the divisions being circumcision. Their dead they bury in sand-hills, with much show of sorrow, whitening their skins with pipe-clay, which they leave on for seven days.

Message-sticks have not been noticed. On meeting after an absence, these people embrace and shake hands. The old men have much influence with the tribes, but nothing is known of any form of government. In some cases urine is swallowed as medicine. Wounds are dressed with fat and clay. Such is Mr. Heagney's account of these tribes.

I have already said that a second account of the Birria tribe has been sent to me by my son. The facts he gives were taken down from the statements of Mr.—Fraser, a

gentleman who had resided for a considerable time on the Whitula Creek, which runs through the country of the Birria. My son's vocabulary was obtained from a Birria Black boy, whose knowledge of English was rather defective. The statements made by Mr. Fraser were to the following purport:—

The Whitula Creek Station was taken up in 1874, the Birria tribe, whose country it is, numbering at that time about 500 souls. Longevity seems to be common amongst them, for many have lost their teeth from age, and appear to have reached eighty. When first the Whites came amongst them they wore no clothes, though such as can get them do so now. Their huts are partly hollowed out of the sand; are covered with sticks and earth, and have the fire inside. Stripes of red ochre are their holiday adornment, and in times of mourning they cover themselves with pipe-clay. They have bags and fishing-lines made of wild hemp, and construct dams for the capture of fish. The stone tomahawks they formerly used were ground to an edge. Their weapons are the ordinary boomerang which returns when thrown, very ill-made spears and two-handed swords, all of which they smear with red ochre. They have no wommeras (throwing-sticks). Mussel-shells and flints are used for cutting. Their food consists principally of wild rice, nardoo, and grass seeds, all of which they make into loaves and bake in the ashes. They also eat reptiles. Their country being subject to terrible droughts, they have often been reduced to great straits for food, and on such occasions they had recourse to cannibalism. From the nature of their food, sheep and cattle feeding must have been ruinous to them. In the drought of 1876–7 they eat all their children. *In this tribe the possession of more than one wife is absolutely forbidden, or was before the coming of the Whites.* Males and females are married at from fourteen to sixteen, but are not allowed to rear children until they get to be about thirty years of age; hence infanticide is general. Males are circumcised when about twelve years of age.

They scar the person about the same time. Two upper front teeth are knocked out, and the septum of the nose is pierced, and a bone or quill worn through the orifice.

The hair of the Birria tribe is straight, they chew *pitcheree*, and paint themselves white when in mourning. It is the custom to embrace, and it is said kiss, after a long separation.

No. 107.—VOCABULARY OF THE DIALECT OF THE
KUNGARDITCHI TRIBE.

By J. HEAGNEY, Esq.

Kangaroo	-	cutchira, coola.	Hand	-	murra.
Opossum	-	warnunga, co- thera.	2 Blacks	-	carcoora bar- coola.
Tame dog	-		3 Blacks	-	barcoola matina carcoora
Wild dog	-	dethee, conatha.	One	-	matina, ungal.
Emu	-	coolperry.	Two	-	barcoola boolara.
Black duck	-	yellamoora.	Three	-	barcoola matina.
Wood duck	-	goonary.	Four	-	barcoola bar- coola.
Pelican	-	thirta.	Father	-	copunya, moo- naro.
Laughing jackass			Mother	-	ominya.
Native companion		goontheri.	Sister-Elder	-	coorcorminya.
White cockatoo	-	mooramerry.	„ Younger	-	pathunya.
Crow	-	wawkerlo.	Brother-Elder	-	goorkinya.
Swan	-	gootheroo.	„ Younger		
Egg	-	coocurry.	A young man	-	yiripie.
Track of a foot	-	thinna.	An old man	-	wongie.
Fish	-	goombilla, gooya.	An old woman	-	wulko.
Lobster	-		A baby (male)	-	oornoo.
Crayfish	-	boagalli, thorna- bun.	„ (female)	-	urtoo.
Mosquito	-	noka.	A White man	-	
Fly	-	moonthooan.	Children	-	
Snake	-	thoolperoo, thia- gara.	Head	-	bumbo.
The Blacks	-	carcoora, capo.	Eye	-	meyel.
A Blackfellow	-		Ear	-	munga.
A Black woman	-	wondthowerry.			
Nose	-				

No. 107.—KUNGARDITCHI TRIBE—*continued.*

Mouth - - -	tyowa, thia.	Boomerang - -	yalka, bububeroo.
Teeth - - -	yerrang, berra.	Hill - - -	ree, weetyoo.
Hair of the head -	bungee.	Wood - - -	wocka, rirlka.
Beard - - -	onga, nunka.	Stone - - -	berry, curdee.
Thunder - - -	bookura.	Camp - - -	ooro, wooira.
Grass - - -	condtha.	Yes - - -	cardi.
Tongue - - -	thalang.	No - - -	walya.
Stomach - - -	aimella, mirra.	I - - -	boorko, nuthoo.
Breasts - - -	umma, ngamun.	You - - -	ingowa, yinti.
Thigh - - -	moorta.	Bark - - -	wathorra, pirra- birra.
Foot - - -	thinna.	Good - - -	burlo.
Bone - - -	etchewarra, coongoon.	Bad - - -	wiltha.
Blood - - -	coorooka.	Sweet - - -	-
Skin - - -	dthucarry, can- thirri.	Food - - -	goonmango.
Fat - - -	dthootha.	Hungry - - -	wamaintha.
Bowels - - -	warrawooroo.	Thirsty - - -	wambawintha, binganbundya.
Excrement - - -	goonna.	Eat - - -	wonmanthoo, currinukeroo.
War-spear - - -	moortya, canna.	Sleep - - -	beka, woonellera
Reed-spear - - -	-	Drink - - -	coothango.
Wommera or throwing-stick	-	Walk - - -	thango, wauwil- poora.
Shield - - -	thumberoo.	See - - -	munna, nockun- thereena.
Tomahawk - - -	goabara, palning.	Sit - - -	nanko.
Canoe - - -	-	Yesterday - -	booka.
Sun - - -	moorie.	To-day - - -	-
Moon - - -	ullatha.	To-morrow - -	wikka.
Star - - -	coolaroo.	Where are the Blacks?	wanthellica, car coora?
Light - - -	-	I don't know	weeya.
Dark - - -	bingell.	Plenty - - -	mirty, nokul.
Cold - - -	gilea, moorana.	Big - - -	wulko.
Heat - - -	yowee, rincung.	Little - - -	napoondya.
Day - - -	cothogun.	Dead - - -	bookan, cotya- minni.
Night - - -	gongongoo.	By-and-by - -	wandthee.
Fire - - -	wichun, oorla.	Come on - - -	cowally.
Water - - -	cacao.	Milk - - -	umma, ngamoon.
Smoke - - -	mooyoo.	Eaglehawk - -	corrowira, coori- adthilla.
Ground - - -	thirna.	Wild turkey	goonging.
Wind - - -	yarrika.	Wife - - -	noopunya.
Rain - - -	birta, yookun.		
God - - -	-		
Ghosts - - -	goondtha.		

No. 107.—VOCABULARY OF THE KOONGERRI LANGUAGE.

BY J. HEAGNEY, Esq.

Kangaroo	-	balcun.	Hand	-	murra.
Opossum	-	warnonga.	2 Blacks	-	karkoora
Tame dog	-			-	barcoola.
Wild dog	-	deethee.	3 Blacks	-	barcoola murina
Emu	-	koolperry.		-	karkoora.
Black duck	-	yellamoora.	One	-	murina.
Wood duck	-	goonery.	Two	-	barcoola.
Pelican	-	thirta.	Three	-	barcoola murina.
Laughing jackass			Four	-	barcoola
Native companion		goontherra.		-	barcoola.
White cockatoo	-	mooramerry.	Father	-	thatanya.
Crow	-	waukerlo.	Mother	-	umerninya.
Swan	-	kootero.	Sister-Elder	-	goorkurninya.
Egg	-	kookurry.	„ Younger	-	bathunga.
Track of a foot	-	thinna.	Brother-Elder	-	goorkinia.
Fish	-	goombilla.	„ Younger		
Lobster	-		A young man		yiripy.
Crayfish	-	thoombur.	An old man		
Mosquito	-	noka.	An old woman		walko.
Fly	-	moonan.	A baby	-	oornoo.
Snake	-	koorianurra.	A White man	-	
The Blacks	-	karkoora.	Children	-	
A Blackfellow	-	karkoora.	Head	-	bumbo.
A Black woman	-		Eye	-	meyel.
Nose	-	mingo.	Ear	-	munga

No. 107.—VOCABULARY OF THE KOONGERRI LANGUAGE—*continued.*

Mouth - - -	thia.	Boomerang - - -	yalka.
Teeth - - -	kirra or rirra.	Hill - - -	ree.
Hair of the head -	bunt-yoo.	Wood - - -	wokka.
Beard - - -	nunka.	Stone - - -	berry.
Thunder - - -	bookura.	Camp - - -	oor-a.
Grass - - -	-	Yes - - -	ietha.
Tongue - - -	tallang.	No - - -	bombo.
Stomach - - -	mirra.	I - - -	iowa.
Breasts - - -	ngummun.	You - - -	enowa.
Thigh - - -	moorta.	Bark - - -	wathoora.
Foot - - -	thinna.	Good - - -	burlo.
Bone - - -	-	Bad - - -	manyuthirria.
Blood - - -	kurooka.	Sweet - - -	-
Skin - - -	-	Food - - -	goomango.
Fat - - -	thootha.	Hungry - - -	womando.
Bowels - - -	warramurra.	Thirsty - - -	woonboweena.
Excrement - - -	koonna.	Eat - - -	wonmunthoo.
War-spear - - -	kanna.	Sleep - - -	beka.
Reed-spear - - -	-	Drink - - -	koothango.
Wommara or throwing-stick	-	Walk - - -	thango.
Shield - - -	thumboora.	See - - -	oonee.
Tomahawk - - -	palning.	Sit - - -	inna.
Canoe - - -	-	Yesterday - - -	booka.
Sun - - -	moori.	To-day - - -	-
Moon - - -	ullatha.	To-morrow - - -	wikka.
Star - - -	yeckee.	Where are the Blacks? karkoora?	
Light - - -	-	I don't know -	weeya.
Dark - - -	bingel.	Plenty - - -	mirty.
Cold - - -	yirli.	Big - - -	wulko.
Heat - - -	warroong.	Little - - -	napoodyeto.
Day - - -	kothogum.	Dead - - -	boocanitya.
Night - - -	kulka.	By-and-by - - -	wanthee wanthee.
Fire - - -	wichun.	Come on - - -	kowally.
Water - - -	kacka.	Milk - - -	amma.
Smoke - - -	mooyoo.	Eaglehawk - - -	corowera.
Ground - - -	thirna.	Wild turkey - - -	worka.
Wind - - -	yarika.	Wife - - -	noopunga.
Rain - - -	-		
God - - -	-		
Ghosts - - -	gooing.		

No. 107.—VOCABULARY OF THE BIRRIA LANGUAGE.

BY EDWARD CURR, Esq.

In this vocabulary compare *heat* and *fire*. The resemblance is an uncommon one. In it also we meet in use the letter *v*. The phrase *track of a foot* is not equivalent to *foot* simply, as generally happens. *Fish* is rendered *kammoo*, which usually means *water*, so that altogether I think some of the words unreliable.

Kangaroo - - palgan.
 Opossum - - woornanga.
 Tame dog - -
 Wild dog - - tuti.
 Emu - - kubane.
 Black duck - - peya.
 Wood duck - -
 Pelican - - tarta.
 Laughing jackass
 Native companion mulvani.
 White cockatoo - murmari.
 Crow - - wawgala.
 Swan - -
 Egg - - kokarri.
 Track of a foot - migla.
 Fish - - kammoo.
 Lobster - -
 Crayfish - -
 Mosquito - - naka.
 Fly - - moonan.
 Snake - - kadi.
 The Blacks - - mirti.
 A Blackfellow - mirti.
 A Black woman - muchmali.
 Nose - - mingoo.

Hand - - marra.
 2 Blacks - -
 3 Blacks - -
 One - - mirina.
 Two - - barkooloo.
 Three - - barkool marrar.
 Four - - barkoola barkoola
 Father - - tatanya.
 Mother - - narmaquia.
 Sister-Elder - koorkagni.
 „ Younger - nabuku.
 Brother-Elder - purghi.
 „ Younger nathana.
 A young man -
 An old man -
 An old woman - walgo.
 A baby - mararida.
 A White man -
 Children - -
 Head - - pumba.
 Eye - - me-il.
 Ear - - kurra.

No. 107.—VOCABULARY OF THE BIRRIA LANGUAGE—*continued*.

Mouth - - -	tya.	Boomerang - - -	biboobooroo.
Teeth - - -	yerra.	Hill - - -	-
Hair of the head -	warqu.	Wood - - -	wagga.
Beard - - -	nanga.	Stone - - -	parri.
Thunder - - -	-	Camp - - -	murra.
Grass - - -	kanda.	Yes - - -	-
Tongue - - -	talli.	No - - -	-
Stomach - - -	mirra.	I - - -	-
Breasts - - -	ngamma.	You - - -	-
Thigh - - -	tarra.	Bark - - -	wadura.
Foot - - -	tinna.	Good - - -	-
Bone - - -	chiora.	Bad - - -	-
Blood - - -	karuga.	Sweet - - -	-
Skin - - -	-	Food - - -	-
Fat - - -	tudda.	Hungry - - -	-
Bowels - - -	-	Thirsty - - -	-
Excrement - - -	koorna.	Eat - - -	-
War-spear - - -	kanni.	Sleep - - -	-
Reed-spear - - -	yalamba.	Drink - - -	-
Wommera or	warga.	Walk - - -	-
throwing-stick		See - - -	-
Shield - - -	pygilla.	Sit - - -	-
Tomahawk - - -	kulby.	Yesterday - - -	-
Canoe - - -	-	To-day - - -	-
Sun - - -	murra.	To-morrow - - -	-
Moon - - -	uallada.	Where are the	
Star - - -	yichi.	Blacks?	
Light - - -	-	I don't know -	-
Dark - - -	-	Plenty - - -	-
Cold - - -	yelli.	Big - - -	-
Heat - - -	wawgin-nawgin.	Little - - -	-
Day - - -	-	Dead - - -	-
Night - - -	-	By-and-by - - -	-
Fire - - -	wawgin.	Come on - - -	-
Water - - -	kagoo.	Milk - - -	-
Smoke - - -	trugoo.	Eaglehawk - - -	-
Ground - - -	-	Wild turkey - - -	-
Wind - - -	yarga.	Wife - - -	-
Rain - - -	kuguroo.		
God - - -	-		
Ghosts - - -	-		

BOOK THE NINTH.

BOOK THE NINTH.

PREFATORY REMARKS.

WE now begin with the manners and languages of the tribes which inhabit what I have termed the Eastern Division of the continent. Those brought under notice in this book are from the northern portion of the division. In this area circumcision and the terrible rite are unknown except in one tribe. This is a most remarkable feature. It is to this area also we have confined the curious custom of the languages in many cases being named after their negative adverbs and in others the tribes. As regards the order in which I have numbered and described the tribes of the Eastern Division it is important to notice that though I have taken them from east to west and then from west to east alternately, and so gradually descended south, that language shows the spread of the race in this locality to have been, roughly speaking, in several north and south lines, one of which followed the coast, another skirted the Central Division, there having been one or more in the interval between these two.

No. 108.—PRINCESS CHARLOTTE'S BAY, NORTH QUEENSLAND.

By W. O. HODGKINSON, GOLDFIELDS WARDEN, MAYTOWN.

THE following particulars concerning a tribe resident at Princess Charlotte's Bay were obtained by Mr. W. O. Hodgkinson from a boy ten years of age called Mal, one of a couple captured in that locality. By whom the capture was effected Mr. Hodgkinson does not say, and probably does not know, for it is not at all an unusual circumstance

in North Queensland for a boy of tender years to be seized by a White man, taken away from his tribe and country, and brought up as a stockman or station hand, in which capacity his excellent sight and powers of tracking animals render him specially useful. The country of Mal's tribe is called Mukinna. The men of it practise cannibalism, and Mal's ears are pierced for the reception of some ornament.

Amongst the few words obtained from the child we have *kulka* for war-spear, a word which with some alterations we meet with in several parts of the continent. The equivalents of *fire* and *wood* also differ but slightly, which is a very common feature in our languages. There is but one word for *star* and *smoke*. We have seen that another tribe look on the Magellan clouds as smoke.

No. 108.—PRINCESS CHARLOTTE'S BAY.

Kangaroo	-	-	yearpee.	Hand	-	-	-	boolom.
Opossum	-	-	koolan.	2 Blacks	-	-	-	
Tame dog	-	-		3 Blacks	-	-	-	
Wild dog	-	-	guarga.	One	-	-	-	
Emu	-	-	boongil.	Two	-	-	-	
Black duck	-	-		Three	-	-	-	
Wood duck	-	-		Four	-	-	-	
Pelican	-	-		Father	-	-	-	
Laughing jackass			kurnpul.	Mother	-	-	-	
Native companion			bundeela.	Sister-Elder	-	-	-	
White cockatoo	-	-	wattalla.	„ Younger	-	-	-	
Crow	-	-	telpee.	Brother-Elder	-	-	-	
Swan	-	-		„ Younger	-	-	-	
Egg	-	-	emil.	A young man	-	-	-	
Track of a foot	-	-	takko.	An old man	-	-	-	
Fish	-	-	wunpoo.	An old woman	-	-	-	
Lobster	-	-		A baby	-	-	-	
Crayfish	-	-		A White man	-	-	-	parra.
Mosquito	-	-	bulbul.	Children	-	-	-	
Fly	-	-		Head	-	-	-	mea.
Snake	-	-	yeerum.	Eye	-	-	-	toontree.
The Blacks	-	-		Ear	-	-	-	yimpa.
A Blackfellow	-	-						
A Black woman	-	-						
Nose	-	-	muntyin.					

No. 108.—PRINCESS CHARLOTTE'S BAY—*continued.*

Mouth	-	-	kama.	Boomerang	-	-	winche.
Teeth	-	-	kummun.	Hill	-	-	-
Hair of the head	-	-	mea.	Wood	-	-	yoompa.
Beard	-	-	watta.	Stone	-	-	koola.
Thunder	-	-	-	Camp	-	-	wippe.
Grass	-	-	-	Yes	-	-	-
Tongue	-	-	darbi.	No	-	-	-
Stomach	-	-	toolka.	I	-	-	-
Breasts	-	-	chacha.	You	-	-	-
Thigh	-	-	puhn.	Bark	-	-	-
Foot	-	-	takko.	Good	-	-	-
Bone	-	-	-	Bad	-	-	-
Blood	-	-	-	Sweet	-	-	-
Skin	-	-	-	Food	-	-	-
Fat	-	-	-	Hungry	-	-	-
Bowels	-	-	-	Thirsty	-	-	-
Excrement	-	-	-	Eat	-	-	-
War-spear	-	-	kulka.	Sleep	-	-	-
Reed-spear	-	-	-	Drink	-	-	-
Throwing-stick	-	-	botcha.	Walk	-	-	-
Shield	-	-	cheege.	See	-	-	-
Tomahawk	-	-	wakko.	Sit	-	-	-
Canoe	-	-	tandi.	Yesterday	-	-	-
Sun	-	-	wootcha.	To-day	-	-	-
Moon	-	-	arpe.	To-morrow	-	-	-
Star	-	-	tumpe.	Where are the	-	-	-
Light	-	-	-	Blacks?	-	-	-
Dark	-	-	-	I don't know	-	-	-
Cold	-	-	-	Plenty	-	-	-
Heat	-	-	-	Big	-	-	-
Day	-	-	-	Little	-	-	-
Night	-	-	-	Dead	-	-	-
Fire	-	-	yuma.	By-and-by	-	-	-
Water	-	-	-	Come on	-	-	-
Smoke	-	-	tumpa.	Milk	-	-	-
Ground	-	-	-	Eaglehawk	-	-	-
Wind	-	-	-	Wild turkey	-	-	-
Rain	-	-	-	Wife	-	-	-
God	-	-	-				
Ghosts	-	-	-				

No. 109.—ENDEAVOUR RIVER.

BY CAPTAIN COOK AND CAPTAIN P. P. KING.

THE following short vocabularies are extracted, the first from the account of Captain Cook's Voyages, as set out in *The Voyage of Governor Phillip to Botany Bay*, published in 1790, and the second from Captain P. P. King's *Survey of the Coast of Australia*. *Meul* = *eye* and *gulka* = *spear* are the only terms common in Australia which appear in these vocabularies. Several of the words, however, are met with in the vocabularies of Cape York, of the Granite Range at the head of the Mitchell, and of Weary Bay. I have not been able to obtain any original information from this neighbourhood. Remarks on the word *kangaroo* have been made at page 27, vol. I.

English.	Captain Cook.	Captain P. P. King.
Head - - - -	Wageege.	
Hair - - - -	Morye - - - -	Moreah.
Eyes - - - -	Meul - - - -	Me-ell, caree.
Ears - - - -	Melea - - - -	Milkah.
Nose - - - -	Bonjoo - - - -	Emerada, pote-er.
Tongue - - - -	Unjar.	
Beard - - - -	Wallar - - - -	Wollah.
Hands - - - -	Marigal.	
Thighs - - - -	Coman.	
Feet - - - -	Edamal.	
Cockatoo - - - -	Wanda.	
Sun - - - -	Gallan.	
Fire - - - -	Meanang.	
A man - - - -	Bama, bamma.	
Canoe - - - -	Marigan - - - -	Maragan.
Sit - - - -	Takai, tocaya.	
Dog - - - -	Cotta, kota.	
Blood - - - -	Garmbe.	
Wood - - - -	Yocou.	
Father - - - -	Dunjo.	

English.	Captain Cook.	Captain P. P. King.
Woman - - -	Mootjel.	
Bone - - -	Baityebai.	
Teeth - - -	Mulére or môle - -	Molear.
Breasts - - -	Coyor.	
Stomach - - -	Gippa.	
Kangaroo - - -	Kangooroo - - -	Mēuñäh.
Fish - - -	Poteea.	
Water - - -	Poorai.	
Earth - - -	Poa-poa.	
Spear - - -	Gulka.	
Wommerera - - -	Melpairo.	
Eat - - -	Boota, yatta.	
Drink - - -	Chuchala.	
Sit - - -	Tucal.	
Sleep - - -	Poona.	
Come hither - - -	Hala, mǎé.	
A fly - - -	Tabugga, chapaua.	

No. 110.—WEARY BAY.

BY THOMAS HUGHES, ESQ.

A VOCABULARY of the language spoken at Weary Bay and a few facts connected with the tribes in that locality have been kindly forwarded to me by Mr. Thomas Hughes. Several tribes, whose habits are but imperfectly known, live in association on the shores of Weary Bay and the country immediately adjacent. Their names are Bulpoonarra, Koonara, Wolburra, Moolburra, Moo-arra, Yokarra, Ikkarra, Yekkarra, Amaggi, and Geugagi. With the exception of having wooden canoes with outriggers (whether made by themselves or obtained from the Malays or others is not stated), there seems to be nothing to distinguish these from other Australian tribes. Thus, cannibalism is practised; their arms are spears, shields, and clubs, which they smear with red ochre and grease; they make the usual nets and bags, have reed necklaces, and dance the corroboree. They

also knock out one or more teeth in youth, scar the skin, and subject the young males to certain secret ceremonies. Circumcision, the terrible rite, and the marks of small-pox are not met with in this neighbourhood. Food, which consists chiefly of yams, roots, and fruits, is plentiful in the country of these tribes.

Turning to the vocabulary, we find *kooea* = *fish*; *murra* = *hand*; *meil* = *eye*; *kulka* = *spear*; also that *milk* and *breasts* are expressed by the same word, *bibi*; and that there is but one word for *foot* and *track of a foot*—all Australian peculiarities more or less widely spread. *Bumma* = *Blackfellow* is found with little alteration in the same sense at Endeavour River, and on the head-waters of the Walsh and Mitchell Rivers.

No. 110.—WEARY BAY.

By THOMAS HUGHES, Esq.

Kangaroo	-	-	darbar.	Hand	-	-	murra.
Opossum	-	-	kokoren.	2 Blacks	-	-	mummera
Tame dog	-	-	kai-a.				bumma.
Wild dog	-	-		3 Blacks	-	-	kollur bumma.
Emu	-	-	korundi.	One	-	-	nobin.
Black duck	-	-	kalmaira.	Two	-	-	mummera.
Wood duck	-	-		Three	-	-	kollur.
Pelican	-	-	bulwarra.	Four	-	-	
Laughing jackass				Father	-	-	nundin.
Native companion				Mother	-	-	nammo.
White cockatoo	-	-	bemba.	Sister-Elder	-	-	pappar.
Crow	-	-	watta.	„ Younger	-	-	booba.
Swan	-	-		Brother-Elder	-	-	yabba.
Egg	-	-	dewan.	„ Younger	-	-	yabbado.
Track of a foot	-	-	bena.	A young man	-	-	warroro.
Fish	-	-	kooea.	An old man	-	-	binanugh.
Lobster	-	-		An old woman	-	-	gumba-gumba.
Crayfish	-	-		A baby	-	-	gungal.
Mosquito	-	-		A White man	-	-	wangar.
Fly	-	-		Children	-	-	gungal.
Snake	-	-	tingalmo.	Head	-	-	tokal.
The Blacks	-	-	bumma.	Eye	-	-	meil.
A Blackfellow	-	-	bumma.	Ear	-	-	mitkabuggir.
A Black woman	-	-	dalbo.				
Nose	-	-					

No. 110.—WEARY BAY—*continued.*

Mouth	-	-	unbrga.
Teeth	-	-	noman.
Hair of the head-			
Beard	-	-	wallar.
Thunder	-	-	morban.
Grass	-	-	karrara.
Tongue	-	-	teall.
Stomach	-	-	tepar.
Breasts	-	-	bibi.
Thigh	-	-	narir.
Foot	-	-	tenna.
Bone	-	-	paggeboy.
Blood	-	-	
Skin	-	-	youalban.
Fat	-	-	wondole.
Bowels	-	-	towal.
Excrement	-	-	dada.
War-spear	-	-	kulka.
Reed-spear	-	-	
Wommera or			tekara.
throwing-stick			
Shield	-	-	toppar, wainbil.
Tomahawk	-	-	tea, buba.
Canoe	-	-	berongaboy.
Sun	-	-	ungar.
Moon	-	-	kitar.
Star	-	-	towar.
Light	-	-	ungar.
Dark	-	-	woltour.
Cold	-	-	kiwai.
Heat	-	-	
Day	-	-	
Night	-	-	
Fire	-	-	watchil, kungin.
Water	-	-	banna or bauna.
Smoke	-	-	nalgo.
Ground	-	-	gobo.
Wind	-	-	kooinar.
Rain	-	-	kappar.
God	-	-	
Ghosts	-	-	

Boomerang	-	-	wongai.
Hill	-	-	munjal.
Wood	-	-	toko.
Stone	-	-	kulgai.
Camp	-	-	yamba.
Yes	-	-	yho.
No	-	-	karrir.
I	-	-	ngio.
You	-	-	yoono.
Bark	-	-	bital.
Good	-	-	minni.
Bad	-	-	warrar.
Sweet	-	-	talbo.
Food	-	-	mena.
Hungry	-	-	taquey.
Thirsty	-	-	wawoli.
Eat	-	-	nocal.
Sleep	-	-	warungo.
Drink	-	-	nocal.
Walk	-	-	notori.
See	-	-	nichal.
Sit	-	-	bundy.
Yesterday	-	-	yeeli.
To-day	-	-	neco.
To-morrow	-	-	ungan.
Where are the			yrudowondo
Blacks?			bumma?
I don't know	-	-	wontong.
Plenty	-	-	kokora.
Big	-	-	teri.
Little	-	-	buban.
Dead	-	-	wollai.
By-and-by	-	-	tooma.
Come on	-	-	kuttai.
Milk	-	-	bibi.
Eaglehawk	-	-	
Wild turkey	-	-	kural.
Wife	-	-	munnar.

No. 111.—AKOONKOOK, PALMER RIVER.

BY EDWARD PALMER, ESQ.

THE following vocabulary and short account of the Mirkin tribe were forwarded to me by Mr. Edward Palmer.

The country of this tribe, which extends from Palmerville to the junction of the Palmer and Mitchell, is stated to have been first occupied by the Whites in 1874, Mr. Palmer becoming personally acquainted with it in 1878. In 1884, the Mirkin tribe had not yet been "let in," as the phrase goes; in other words, the Whites were still at war with them, many having been shot down in retaliation for spearing horses and cattle. From whom the vocabulary which follows was obtained is not stated, but Mr. Palmer mentions a woman of the tribe being domesticated on his station, and it may have been from her. Of the few customs detailed but a small portion are of interest. Cannibalism and infanticide, it is stated, both prevail; the tribe is divided into four classes in connection with marriage laws; some of the people have their bodies scarred; circumcision is not practised; two teeth are knocked out; fish is procured by spearing, and also by poisoning waterholes; and a drink is said to be made from the *Eucalyptus tetrodonta* and water (as well as some other plants) for the cure of fever. This is a curious fact, if correct.

As regards the vocabulary, it contains few of the features general in our languages. The equivalents of *mother*, *spear*, and *you* are, however, undoubtedly Australian in root. *Fire* and *wood* are expressed by one word, *breasts* and *milk* by

another; and there are distinct terms for *elder* and *younger brothers* and *elder* and *younger sisters*, all of which are common features in the languages of this continent. *Athurur* = *pelican* is found on the Norman River.

In my long list of related tongues, of which, I am afraid, even the ethnologist will grow weary, many, nevertheless, present certain minor features of their own. As a rule, time has been wanting to draw attention to details of this sort, and the student has been left to discover them for himself. It may, however, be noticed here that in some of the vocabularies the words generally comprise many syllables, in others but few; that in a third, *r* as an initial sound is common; and in a fourth the *ch* is absent, and so on. In the vocabulary of the Mirkin, the peculiarity is an unusual prevalence of *o* and *oo* as initial sounds. In this as in the last vocabulary *eat* and *drink* have but one word to express them.

No. 111.—PALMER RIVER.

Kangaroo	-	innar.	Hand	-	irre.
Opossum	-	colon.	2 Blacks	-	immi impa.
Tame dog	-		3 Blacks	-	immi aroolko.
Wild dog	-	oota.	One	-	appool.
Emu	-	oorooba.	Two	-	impa.
Black duck	-	onoogi.	Three	-	aroolko.
Wood duck	-		Four	-	abunji.
Pelican	-	atharoo.	Father	-	atheem.
Laughing jackass			Mother	-	among.
Native companion	ingibbi.		Sister-Elder	-	thuppa.
White cockatoo	-	enbogunby.	„ Younger	-	ejeeja.
Crow	-	atha.	Brother-Elder	-	athil.
Swan	-		„ Younger	-	amoko.
Egg	-	anthool.	A young man	-	agannoong.
Track of a foot	-	amul.	An old man	-	oolpa.
Fish	-	oyi.	An old woman	-	
Lobster	-		A baby	-	awillung.
Crayfish	-	omothoo.	A White man	-	
Mosquito	-	ombolum.	Children	-	
Fly	-	amin.	Head	-	ambogo.
Snake	-	oloor.	Eye	-	immun.
The Blacks	-		Ear	-	innur.
A Blackfellow	-	immi.			
A Black woman	-	aruntha.			
Nose	-	omo.			

No. 111.—PALMER RIVER—*continued*.

Mouth - -	- amitting.	Boomerang - -	- mulkarra.
Teeth - -	- ookool.	Hill - -	- jakkaro.
Hair of the head -	- allung.	Wood - -	- oomar.
Beard - -	- aworko.	Stone - -	- ookon.
Thunder - -	-	Camp - -	- ogue.
Grass - -	- ookin.	Yes - -	- yowo.
Tongue - -	- elpin.	No - -	- anuncha.
Stomach - -	- oroom.	I - -	- inun.
Breasts - -	- onyong.	You - -	- inoo.
Thigh - -	- amathling.	Bark - -	- oonkil.
Foot - -	- annil.	Good - -	- oonge.
Bone - -	- okko.	Bad - -	- inthe.
Blood - -	- onyel.	Sweet - -	- inboo.
Skin - -	- atteen.	Food - -	- athenning.
Fat - -	- ongne.	Hungry - -	- ange.
Bowels - -	-	Thirsty - -	- ingky.
Excrement - -	- oothun.	Eat - -	- athathi.
War-spear - -	- ulka.	Sleep - -	- enthul.
Reed-spear - -	-	Drink - -	- athathi.
Throwing-stick -	- ombone.	Walk - -	- agullaki.
Shield - -	- koolmurra.	See - -	- tarti.
Tomahawk - -	- egan.	Sit - -	-
Canoe - -	-	Yesterday - -	- anunba.
Sun - -	- etha.	To-day - -	- amilmean.
Moon - -	- thargan.	To-morrow - -	- oloong.
Star - -	- ilbannoong.	Where are the	
Light - -	-	Blacks?	
Dark - -	- ilboong.	I don't know -	
Cold - -	- oloorgo.	Plenty - -	
Heat - -	- atha.	Big - -	- ingam.
Day - -	- ethuttaga.	Little - -	- otchoo.
Night - -	-	Dead - -	- oolbin.
Fire - -	- oomar.	By-and-by - -	- ooloolbinunga.
Water - -	- ogno.	Come on - -	
Smoke - -	- orkoon.	Milk - -	- oyong.
Ground - -	- ogooe.	Eaglehawk - -	
Wind - -	- olboongol.	Wild turkey - -	
Rain - -	- ogno.	Wife - -	-
God - -	-		
Ghosts - -	- inmanningam.		

No. 112.—THE LYND RIVER.

By W. O. K. HILL, Esq., GOLDFIELDS WARDEN, GEORGETOWN.

THE following information concerning the Queeariburra tribe was forwarded to me by Mr. W. O. K. Hill, who obtained it from Mr. F. C. Urquhart, Sub-inspector of Native Mounted Police. *Burra*, the termination of the tribal name, will be seen to be a very common one amongst the tribes which inhabit the country between the Burdekin and the sea. This tribe, it is said, roams over a large area, frequenting the ranges at the head of the Lynd in the summer or wet season, and the east coast in winter. But the imperfect acquaintance we have with tribes in this neighbourhood, and the conflicting accounts we receive of the boundaries of their territories, renders it an impossibility to map them with any accuracy.

This portion of Queensland the Whites began to occupy in 1872, and in 1883 the Queeariburra tribe was estimated by Mr. Urquhart to consist of 800 women, 270 men, and a very few—say 100—children. Assuming this estimate of the women to have been correct, and that the females of the tribe had remained unaltered since 1872, I should set down the Queeariburra population at the date of our occupation to have been 2,400 men, 800 women, and 1,600 children, or 4,800 persons in all, which I consider to be a decidedly excessive figure. However this may be, Mr. Urquhart attributes the great falling off in numbers to the rifle and syphilitic diseases introduced by the Whites. From his account I gather further the following facts.

The Queeariburra, like all the tribes in this part of Queensland, go naked. They use both the boomerang and wommera, which, together with their clubs, are profusely painted and carved. One of their principal articles of diet is the root of the lily. That they are cannibals my informant has had ocular demonstration. No marks of small-pox exist, but measles, contracted no doubt from us, have raged amongst them, and indeed between 1860 (and perhaps earlier) and 1883, many tribes in various portions of

Australia are known to have suffered severely from this disease. The following are names of individuals of the tribe: *Men*: Boango, Milgarday, and Jerubo. *Women*: Olonthanga, Wyoola, and Thaloogi. The males, in exchange for their daughters and sisters, obtain as wives the girls of other tribes, some of whom are said to become mothers so early as eleven years of age. Their children, as in all other cases in Australia, belong to the tribe of the father. Bronchitis is said to be the disease most prevalent. This people ornament themselves with scars and knock out two front teeth, but neither circumcise nor pierce the septum of the nose. Neither *pitcheree* nor any other narcotic is known amongst them. Fish are taken with hooks, spears, and nets. Elaborate ceremonies are in use on the occasion of young males being accorded the privileges of men. The tribes whose lands bound those of the Queeariburra are the Morruburra, Illagona, and Warrialonga.

The attached vocabulary is a very imperfect one, and evidently hardly to be relied on. It will be noticed, however, by readers acquainted with the Ridley's *Kamilaroi* that the Queeariburra is the most northerly tribe, so far as known, by which *Murri* is used as the equivalent of *the Blacks* or a *Blackfellow*.

No. 112.—LYND RIVER.

Kangaroo	- avarinowo.	An old woman	- ray-molinga.
Opossum	- mollullo.	A baby	- mooloo-mooloo.
Tame dog	- podgoro.	A White man	- jorujaragee.
Wild dog	- goro.	Teeth	- marra-marra.
Crow	- karaja.	Tomahawk	- manyi-gogee.
Track of a foot	- bichqu.	Fire	- booandara.
Fly	- nyun-nyun.	Yes	- yanga (<i>g</i> soft).
The Blacks	- murri.	No	- numbea.
A Blackfellow	- mali.	Hungry	- koi-il-lana.
A Black woman	- molinga.	Where are the yungoe murri?	
One	- nyana.	Blacks?	
Two	- noyuona.	I don't know	- nyan-nyan.
A young man	- jolaja.	Dead	- wongi.
An old man	- jolajengaray.		

No. 113.—GRANITE RANGE, CLOSE TO THE HEAD
OF THE MITCHELL RIVER AND EAST OF THE
HODGKINSON GOLDFIELDS.

By H. M. MOWBRAY, Esq.

THIS account of the tribe which inhabits the granite range, close to the head of the Mitchell River, as well as the accompanying vocabulary, I owe to the kindness of H. M. Mowbray, Esq., Goldfields Commissioner on the Hodgkinson diggings, whose residence in the locality dates from 1874, about six years back from the time I write.

The name of the tribe is not known to my informant. He describes it as having been numerous, but now much reduced by its frequent encounters with the Native Police and the settlers, as well as by diseases introduced by the Whites. Individuals of this tribe live to be very old, and Mr. Mowbray mentions one whose hair has grown quite white, and who is blind from age, and seems, as far as he can judge, to be 80 or perhaps 90 years of age. They wear no clothing of any sort, but when the nights are cold cover themselves with bark of the ti-tree, and sleep surrounded by little fires. But though they go naked, they adorn themselves with feathers in the hair, diamond-shaped pieces of crystallized quartz round the neck, and necklaces of cockle-shells. They also smear the skin with a mixture of grease and ruddle, especially when the March flies are troublesome, and with pipe-clay and white ashes when dancing the corroboree. The women have a variety of bags, made of grass, bark, or reeds, and the men a sort of bag-net, constructed without knots. They have also tomahawks of ground stone, with double cane handles; spears, some of iron-tree and others of reeds or grass-tree, tipped with that wood; also wooden swords between three and four feet in length; boomerangs which return when thrown; and wommeras or throwing-sticks. Their weapons are sometimes elaborately carved, inlaid with shells, and

polished with wild fig-tree leaves. For knives they have, as usual, sharp pieces of quartz. Their food in great measure consists of yams, fruits, nuts, kangaroo, eggs, fish, &c. They cook on the coals, and also in ovens of a temporary nature, using heated stones, and covering them and the food with bark of the ti-tree, and afterwards with earth in the orthodox way. Boys and women are forbidden to eat certain sorts of food. After a death in the tribe, women must abstain from meat for several months, when the young men are specially enjoined not to make them presents of game. No marks of small-pox have been noticed.

The peculiarity of this tribe—for most tribes have some peculiarity—is the extent to which they carry cannibalism. Mr. Mowbray informs me that he has found them roasting and eating their own children. Prior to the coming of the Whites, children were killed for the most trivial offences, such as for accidentally breaking a weapon as they trotted about the camp. Marriages are made either within or without the tribe, but not between near relatives. The men are allowed to marry at about twenty, and the females have husbands forced on them when mere children. Some of the men have as many as three wives, usually obtained in exchange for female relatives. The principal diseases are syphilitic, even the children having what is described as rottenness of the groin. These, there is no doubt, originated with the Whites. Fever also occurs, and is treated by bleeding the head. This tribe scar both sexes on the chest and stomach. They do not circumcise. When the males are made young men—which occurs at about twenty years of age—the right upper tooth is knocked out, the septum of the nose is pierced, and a bit of reed worn through it. The usual superstition about rain-making exists, for perhaps every tribe has a conjuror, one of whose accomplishments is making rain by incantation.

Rude drawings of men, kangaroo, moons, and other things are executed with red ochre, but there are no drawings of women.

Some of the dead are buried, and others eaten, and their bones wrapped in ti-tree bark, and tied up with twine. Over these they often sing in a mournful manner, weeping and fasting. To denote mourning the women wear twine, wound over one shoulder and under the other. Their wars generally originate in thefts of females, the assailants sneaking on their foes and spearing them whilst asleep. Relatives kiss each other after a long absence.

It is noticeable that in the Additional Words we have word *nappoon* signifying lagoon, and that *Wappoon* is the native name of the River Loddon in Victoria. "To dive" in the Additional Words is rendered *nolla*, which, in the Bangerang language, means water.

This language is evidently near akin to, but not identical with, that at the head of the Walsh River. One or two words, amongst others the equivalent of *man*, which is a most important word for establishing the affinity or otherwise of tribes, show that this language is also related to that of the Endeavour River. The negative *kurree* appears also with little change on the Diamantina and elsewhere.

No. 113.—ADDITIONAL WORDS.

Hard - - -	- dundee.	Carpet snake -	- kunyaka.
Soft - - -	- kimma.	Lagoon - - -	- wappoon.
Sore - - -	- patchy.	Shade - - -	- wapoor.
Close - - -	- burry.	Kiss - - -	- poimpee.
Uncle - - -	- kullgna.	Cry - - -	- paltoonee.
Grandmother -	- kummee	Laugh - - -	- muka.
	(ngummee?).	Climb - - -	- wantindy.
Grandfather -	- ngutchee.	Ti-tree bark -	- wukka.
Cousin - - -	- warree.	Dilly-bag - -	- wanchoo.
Wild geese - -	- wooppa.	Horse - - -	- diarree.
Stand up - - -	- tanninnee.	Tail - - -	- pitchee.
Native hut - -	- ki-yimba.	Louse - - -	- kallee.
Corroboree - -	- ooloomoonka.	Club - - -	- doori.
Fight - - -	- koolee.	Wooden sword -	- wucki.
Oven - - -	- koorma.	Fish spear - -	- yirrimba.
Bread - - -	- woolta.	Sick - - -	- kucka.
Ring-tailed -	- pittoon.	White - - -	- keroo.
opossum		Black - - -	- tarkoo.

No. 113.—ADDITIONAL WORDS—*continued.*

Roan - - -	tuntun.	Cypress pine -	kulpur-woor.
Urine - - -	kuppee.	Swim - - -	yungoomy.
Dig - - -	puckelmi.	Dive - - -	wolla.
Cover up - -	nuntelmi.	Scrub turkey -	dooan.
Take it up -	wanty-chalmi.	Mourning twine	murrunkée.
Throat - - -	mannoo.	worn by women	
Crooked - - -	rurrunjeree.	Bark wrapped	wulcan.
Blend - - -	mee-i moppun.	round the bones	
Running stream	tooan.	of the dead	
River - - -	warripa.	Vessel to dip	tupa-tupa.
Plain - - -	wallingar.	water	
Flat country	bollo.	Grass-tree stick	burri.
Rainbow - - -	pampo.	for making fire	
Dust - - -	tappoo.	by friction	
Boggy - - -	jerpo.	Stinging-tree -	millee.
Understand (see	binna.	Sting or burn -	watcheechee.
<i>Ear</i>)		Morning - - -	nurkappa.
Stupid - - -	binna pooyan.	Evening - - -	eli.
Make a fire -	oomy watchoo.	Crush - - -	tootalmi.
Honey - - -	dilka.	Sweat - - -	jilloo.
Bees' nest - -	calimpa.	Ironbark-tree -	roorikan.
Small bee - -	wurran.	Box-tree - - -	derree.
Large bee - -	tuppoo.	Ironwood-tree -	wukkoor.
Bees' wax - -	koopun doori.	Smell (see <i>Sweet</i>)	jilla.

FOOD.

Large yam which tastes like quinine	hooki.
when cooked	
Fig-tree, with figs on stem - - -	ngooli.
Small fig-tree - - - - -	chattamall.
Two kinds of lily roots growing in	narroobukkan and tellchur.
fresh-water lagoons	
Yam like arrowroot - - - - -	koonjingna.
Yam tasting like tobacco - - -	poondi.
Yam plentiful in wet seasons and	pullcha.
purgative	
Nuts crushed and made into bread -	wurrumbil.

NAMES OF MEN.

Kinyoo.
Hogabia.
Tallo.
Imbermo.
Waggerinya.
Derkoo.
Wucka.

NAMES OF WOMEN.

Cherabolloo.
Turrauttaka.
Yurmunday.
Porpinda.
Tattaburry.
Pankurmilmutchy.
Wooraptchin.

No. 113.—GRANITE RANGE, HEAD OF MITCHELL RIVER.

By H. M. MOWBRAY, Esq.

• Kangaroo - - minya.	Hand - - - murra.
Opossum - - yowwa.	2 Blacks - - pumma mumurra.
Tame dog - - kia.	3 Blacks - - pumma kartu.
Wild dog - -	One - - - nupun.
Emu - - - panyan.	Two - - - mumurra.
Black duck - - nilli-nilli.	Three - - - kartu.
Wood duck - -	Four - - - wappilly.
Pelican - - tilture.	Father - - nunchun.
Laughing jackass wakooka.	Mother - - amoo.
Native companion worrumbul.	Sister-Elder - pappa.
White cockatoo - ki-eecha.	„ Younger - pappa.
Crow - - - watcha.	Brother-Elder - yuppa.
Swan - - -	„ Younger yuppa.
Egg - - - derinya.	A young man - jirrai.
Track of a foot - booree.	An old man - binga.
Fish - - - kooyu.	An old woman - borra.
Lobster - -	A baby - - jampeer.
Crayfish - - mucheecan.	A White man - beeroo-beeroo.
Mosquito - - puncha.	Children - -
Fly - - - burra-burra.	Head - - - dungoo.
Snake - - - yarram.	Eye - - - mee-i.
The Blacks - - pumma.	Ear - - - binna.
A Blackfellow - pumma.	
A Black woman kunjee ; (middle (young) aged) talpo.	
Nose - - - koowoo.	

No. 113.—GRANITE RANGE, HEAD OF MITCHELL RIVER—*continued.*

Mouth - - jowa or jiwa.	Boomerang - - wangee.
Teeth - - -	Hill - - - yilimbo.
Hair of the head - moonka.	Wood - - - toko.
Beard - - - walla.	Stone - - - chunker.
Thunder - - -	Camp - - - yampa.
Grass - - - bookan.	Yes - - - yae.
Tongue - - nappil.	No - - - kurree.
Stomach - - juppa.	I - - - niyoo.
Breasts - - pippee.	You - - - yunto.
Thigh - - - tatta.	Bark - - - woolunga.
Foot - - - jinna.	Good - - - minnee.
Bone - - - durree.	Bad - - - nooyan.
Blood - - - kerkun.	Sweet - - - minnee.
Skin - - - yulpan.	Food - - -
Fat - - - toopun.	Hungry - - wonki.
Bowels - - burroo.	Thirsty - - wawoo.
Excrement - - tatta.	Eat - - - nookummee.
War-spear - - kulka.	Sleep - - - wooni.
Reed-spear - - pappoor.	Drink - - - wookummee.
Wommara or takowanchaleni,	Walk - - - dunganee.
throwing-stick murkoo.	See - - - nacheechee.
Shield - - - kunjurin.	Sit - - - poondandee.
Tomahawk - - wyambi.	Yesterday - - yella jerpojerpa.
Canoe - - -	To-day - - - nike.
Sun - - - unga.	To-morrow - - jerpojerpa.
Moon - - - reetchur.	Where are the werjimpa pumma?
Star - - - kooroopitche.	Blacks?
Light - - - ulnoor.	I don't know - wanchum karilla.
Dark - - - peetchur.	Plenty - - - wapilly.
Cold - - - wakuree.	Big - - - muchan.
Heat - - - ulphn.	Little - - - poopi.
Day - - - imgaranga.	Dead - - - colin.
Night - - - peetchur.	By-and-by - - tumma.
Fire - - - humee or oomy.	Come on - - - kutta.
Water - - - patna.	Milk - - - parumba.
Smoke - - - koopoo.	Eaglehawk - - yellingar.
Ground - - - borra.	Wild turkey - nunda.
Wind - - - koomge.	Wife - - - munya.
Rain - - - patna.	
God - - -	
Ghosts - - -	

No. 114.—NEAR THE HEAD OF THE WALSH
RIVER.

BY JOHN ATHERTON, ESQ.

THE following particulars concerning a tribe located near the head of the Walsh River, in the Cook District of Queensland, as also the attached vocabulary, which resembles a good deal that of the Gilbert, I owe to the kindness of Mr. John Atherton.

The country of this tribe, Mr. Atherton informs me, was occupied as a squatting station in 1876, and the attacks made by the Blacks on the stock led to a considerable slaughter of the original possessors of the soil. This tribe wear no clothes. Some amongst them seem to have reached the age of 70 or 80 years. They have small bags made of cane, and others of strong grass. Their tomahawks are ground, and have handles of cane wrapped round them, and secured in the usual way. The boomerang is not in use, but long wooden swords, wommeras, and shields are, and are nicely painted. For cutting, they use pieces of quartz. Kangaroo are speared, and taken in pits. When pushed for food, the people resort to cannibalism. Polygamy is in vogue, and marriages occur both within and without the tribe. The females have children, it is thought, as early as twelve years of age. Infanticide has always been practised in the tribe. They scar the skin, and pierce the septum of the nose. Their dead are sometimes burnt, and sometimes

buried; but it is common in this and in several other tribes on the Mitchell and Palmer to carry about the bones of the dead for some months, wrapped up in ti-tree bark. This people sometimes kiss when saluting, and make rude paintings, whether on sheets of bark or on slabs of stone Mr. Atherton does not say.

No. 114.—NEAR THE HEAD OF THE WALSH RIVER.

BY JOHN ATHERTON, Esq.

Kangaroo	-	yuree.	Hand	-	mulla.
Opossum	-	kuthera.	2 Blacks	-	
Tame dog	-		3 Blacks	-	
Wild dog	-	cundoo.	One	-	werrba.
Emu	-	cubbaree.	Two	-	boolerry.
Black duck	-	coobaree.	Three	-	koorberra.
Wood duck	-		Four	-	moorka.
Pelican	-	kunumbirra.	Father	-	kiana.
Laughingjackass	-	karcoburra.	Mother	-	yabana.
Native companion	-	kooloora.	Sister-Elder	-	yaboороо.
White cockatoo	-	kiambulla.	„ Younger	-	ngiey.
Crow	-	wut-thagun.	Brother-Elder	-	moogina.
Swan	-		„ Younger	-	burrngun.
Egg	-	goo-gooje.	A young man	-	murrgurra.
Track of a foot	-	dinna.	An old man	-	birrnga.
Fish	-	kooyoo.	An old woman	-	tumby.
Lobster	-		A baby	-	ngunga.
Crayfish	-		A White man	-	migooloo.
Mosquito	-	thallow (?).	Children	-	
Fly	-	moonool.	Head	-	kut-thul.
Snake	-	thumble.	Eye	-	dilly.
The Blacks	-	moorka.	Ear	-	munga.
A Blackfellow	-	bamma.			
A Black woman	-	wurrngnoo.			
Nose	-	kootha.			

No. 114.—NEAR THE HEAD OF THE WALSH RIVER—*continued.*

Mouth -	-	thowa.	Boomerang -	-	wungul.
Teeth -	-	leera.	Hill -	-	burry.
Hair of the head -	moora.		Wood -	-	thoola.
Beard -	-	thulba.	Stone -	-	burry.
Thunder -	-	cheekooroo.	Camp -	-	yumbunga.
Grass -	-	yakoo.	Yes -	-	yo-i.
Tongue -	-	thullung.	No -	-	kurra.
Stomach -	-	boongirr.	I -	-	ngia, ngoongool.
Breasts -	-	ngammoon.	You -	-	inda.
Thigh -	-	yungurra.	Bark -	-	bulgun.
Foot -	-	dinna.	Good -	-	thurreburra.
Bone -	-	balbun.	Bad -	-	wurgoo.
Blood -	-	kooma.	Sweet -	-	bunga.
Skin -	-	thilly.	Food -	-	
Fat -	-	thummy.	Hungry -	-	kooyee.
Bowels -	-	thoothoor.	Thirsty -	-	oora.
Excrement -	-	goona.	Eat -	-	oothalgo.
War-spear -	-	kulka.	Sleep -	-	ooka.
Reed-spear -	-		Drink -	-	oothalgo (same as to eat).
Wommera or throwing-stick	oomboon.		Walk -	-	yanninga.
Shield -	-	pickin.	See -	-	nguka.
Tomahawk -	-	yappa.	Sit -	-	nginna.
Canoe -	-		Yesterday -	-	oorrgooloo.
Sun -	-	kurry.	To-day -	-	ngilla.
Moon -	-	bullanoo.	To-morrow -	-	goondamoo.
Star -	-	boorrunga.	Where are the Blacks?	wia bamma?	
Light -	-	ngunda.	I don't know	-	kurra ngia ngugga.
Dark -	-	goonda.	Plenty -	-	moorga.
Cold -	-	kittoor.	Big -	-	moongarroo.
Heat -	-	bangine.	Little -	-	wobbooroo.
Day -	-	ngilla.	Dead -	-	oolunga.
Night -	-	goondunga.	By-and-by -	-	
Fire -	-	birree.	Come on -	-	ngully yunnagoo.
Water -	-	komoo, kamoo.	Milk -	-	ngammoon.
Smoke -	-	thooka, chooka.	Eaglehawk -	-	
Ground -	-	nunny.	Wild turkey	-	goonoomully.
Wind -	-	yookun.	Wife -	-	boor-bai-ey.
Rain -	-	komoo.			
God -	-	goen.			
Ghosts -	-	goen.			

No. 115. — COUNTRY ABOUT THORNBOROUGH
DIGGINGS, AND NEAR THE HEAD OF
THE MITCHELL.

By O. W. HODGKINSON, Esq., GOLDFIELDS WARDEN.

THE following vocabulary, kindly forwarded to me by Mr. O. W. Hodgkinson, has several points of interest. It contains the sounds of the letters *v*, *g*, and *ch*; its equivalent for *Blackfellow* is found in the neighbourhood of Peake Downs, and those of *foot*, *milk*, *war-spear*, *no*, and *wife*, but little altered, in various parts of the Australian continent.

No. 115.—COUNTRY ABOUT THORNBOROUGH DIGGINGS, ETC.

By O. W. HODGKINSON, Esq.

Kangaroo - - nōmbō-vōrāmōōk.	Hand - - - mūrā.
Opossum - - yōwā.	2 Blacks - - -
Tame dog - - kāyā.	3 Blacks - - -
Wild dog - - the same.	One - - - nōōbūn.
Emu - - - pūnjūn.	Two - - - chūrnōōlōō.
Black duck - - nŷelli-nŷelli.	Three - - - kōōtchōō.
Wood duck - -	Four - - - chūngōrtchā.
Pelican - - - chērrā.	Father - - - ūngūn.
Laughing jackass wākō-gā.	Mother - - - nāmō.
Native companion kōōrchāl.	Sister-Elder - kūmmēgā.
White cockatoo - kēāmā.	„ Younger - pārbūrrā.
Crow - - - wīchūkā.	Brother-Elder - yābbūr.
Swan - - -	„ Younger yābōōga.
Egg - - - ūngā.	A young man - wooditchi
Track of a foot - chinnā.	pārngōō.
Fish - - - kūmmā.	An old man - pēēngūgē.
Lobster - - -	An old woman - kūmbā.
Crayfish - - - chēēwāggā.	A baby - - - pōōrpā.
Mosquito - - - tīngēē.	A White man - mūllōō (?).
Fly - - - kūmmā.	Children - - - nāmwalkā.
Snake - - - kōpē.	Head - - - tūngō.
The Blacks - - natchin	Eye - - - mirrā.
A Blackfellow - pamma.	Ear - - - pinnā.
A Black woman - mōōlīmōōli.	
Nose - - - wīmō.	

No. 115.—COUNTRY ABOUT THORNBOROUGH DIGGINGS, ETC.—*continued.*

Mouth - - -	chūnnā.	Boomerang - -	wōngtūl.
Teeth - - -	tirrä.	Hill - - -	yōōrnbö.
Hair of the head	mūngā.	Wood (or tree) -	chōōkōō.
Beard - - -	ūngā.	Stone - - -	kōōrchī.
Thunder - - -	yērrārrä.	Camp - - -	yāmb rä.
Grass - - -	nūmbä.	Yes - - -	yōō-āi.
Tongue - - -	nāābbī.	No - - -	kūrri.
Stomach - - -	chōōrpōō.	I - - -	nāiyā.
Breasts - - -	tōōmōō.	You - - -	yūndōō.
Thigh - - -	pēēpä.	Bark - - -	yōōrlbūn, ōōngtūl.
Foot - - -	chinnā.	Good - - -	minni.
Bone - - -	yēlkā.	Bad - - -	wārrä.
Blood - - -	kōwli.	Sweet - - -	kārkā, pūrrāwūrri.
Skin - - -	pūrrä.	Food - - -	māi-i.
Fat - - -	kōōrmōō.	Hungry - - -	willingtūrrä.
Bowels - - -	kūkkūm.	Thirsty - - -	wōwōōlīm.
Excrement - -	tāтчä.	Eat - - -	dūrngō.
War-spear - -	kūlkā.	Sleep - - -	wōōrn bā.
Reed-spear - -	nūmb rä.	Drink - - -	chērbēē.
Wommera - - -	pōōmūm.	Walk - - -	yūndā, tōōrngā.
Shield - - -	kōōlmūrri.	See - - -	nāтчīllä.
Tomahawk - -	kōngūl.	Sit - - -	tāтчä.
Canoe - - -	-	Yesterday - -	nāatāgō.
Sun - - -	wōōnggā.	To-day - - -	knēēkō.
Moon - - -	gēēтчä.	To-morrow - -	wōōmgūn.
Star - - -	mōōrtā.	Where are the	yūrrūngā
Light - - -	tīllnērri.	Blacks?	nāтчin?
Dark - - -	pēēchūrūn.	I don't know	chērkūndī.
Cold - - -	wōkkērri.	Plenty - - -	chūngōri.
Heat - - -	wōōngālli.	Big - - -	pōōlmābūrri.
Day - - -	ōōngūn, wōōngōōifi.	Little - - -	pōōpāiābā.
Night - - -	pēēchūrūn.	Dead - - -	ōlā.
Fire - - -	wōōndōō.	By-and-by - -	-
Water - - -	kōkā.	Come on - - -	kārtā.
Smoke - - -	kōpō.	Milk - - -	pepi.
Ground - - -	pōōrrä.	Eaglehawk - -	yārngtūl.
Wind - - -	quingal.	Wild turkey -	tēwān.
Rain - - -	nārri.	Wife - - -	munyurre.
God - - -	-		
Ghosts - - -	-		

No. 116.—GRANITE RANGE, AT THE HEAD OF THE WALSH RIVER.

By R. R. DAVIDSON, Esq.

THIS vocabulary differs but little from No. 113. The equivalents of *Blackfellow* show that the two vocabularies belong to separate tribes. The equivalent of *canoe* is much the same as in the Endeavour River language.

No. 116.—GRANITE RANGE, HEAD OF WALSH RIVER.

By R. R. DAVIDSON, Esq.

Kangaroo - - chunebudno.	Hand - - - murra.
Opossum - - -	2 Blacks - - -
Tame dog - - gya.	3 Blacks - - -
Wild dog - - -	One - - - nuboon.
Emu - - - koorangee.	Two - - - mummera.
Black duck - - -	Three - - - koortoo.
Wood duck - - -	Four - - - tangoor.
Pelican - - -	Father - - -
Laughing jackass warcooga.	Mother - - -
Native companion	Sister-Elder - -
White cockatoo -	„ Younger -
Crow - - -	Brother-Elder -
Swan - - -	„ Younger
Egg - - -	A young man -
Track of a foot :	An old man -
Fish - - - kooyoo.	An old woman -
Lobster - - -	A baby - - -
Crayfish - - -	A White man -
Mosquito - - boonger or bunger.	Children - - -
Fly - - - burra-burra.	Head - - - tungoo.
Snake - - -	Eye - - - mirriaworker.
The Blacks - - -	Ear - - - bidna.
A Blackfellow - girreh.	
A Black woman - talpoo.	
Nose - - - go.	

No. 116.—GRANITE RANGE, HEAD OF WALSH RIVER—*continued.*

Mouth - -	Boomerang - - wungie.
Teeth - - - dirra.	Hill - - -
Hair of the head - moongur.	Wood - - - batchu.
Beard - - -	Stone - - - junga.
Thunder - - woorumpar-	Camp - - -
bidna.	Yes - - -
Grass - - - marpoor, bookan.	No - - -
Tongue - - - nabbie.	I - - -
Stomach - - -	You - - -
Breasts - - -	Bark - - -
Thigh - - -	Good - - - minnie.
Foot - - - chidner.	Bad - - - boyoon.
Bone - - -	Sweet - - -
Blood - - - kerkoon.	Food - - -
Skin - - -	Hungry - - -
Fat - - -	Thirsty - - -
Bowels - - -	Eat - - - junkie.
Excrement - - -	Sleep - - - woodna.
War-spear - - -	Drink - - -
Reed-spear - - -	Walk - - -
Wommera or	See - - -
throwing-stick	Sit - - -
Shield - - -	Yesterday - - -
Tomahawk - - -	To-day - - -
Canoe - - - murregan.	To-morrow - - -
Sun - - - woogna.	Where are the
Moon - - -	Blacks?
Star - - -	I don't know -
Light - - -	Plenty - - wabulli.
Dark - - -	Big - - -
Cold - - -	Little - - - poopullangan.
Heat - - -	Dead - - - woodna.
Day - - -	By-and-by - - -
Night - - -	Come on - - -
Fire - - -	Milk - - -
Water - - - bunna.	Eaglehawk - - -
Smoke - - -	Wild turkey - - -
Ground - - -	Wife - - -
Wind - - -	
Rain - - -	
God - - -	
Ghosts - - - bero.	

No. 116.—ADDITIONAL WORDS.

Heel - - -	chugar.	Talking - -	yalle kunaker.
Sole of foot -	doombur.	To sing - -	koko.
Toe - - -	karkoo.	Fowl - - -	moorka.
Throat - - -	ooroongooden.	Kiss - - -	tapoombi.
Wings (see hand)-	murra.	Hill - - -	kulka.
Ants - - -	jinga-jinga.	Knife - - -	mukkii.
Girl - - -	murker.	Monstache -	nurume.
Hailstone - -	karparangoor.	Finger-nails	millgroo.
Leaf - - -	pera.	Naked - - -	gittar.
River - - -	jaloan.	To cry - - -	bunbuddi.
To speak - -	kulker.		

No. 117.—HEAD OF GILBERT RIVER.

BY EDWARD CURR, Esq.

Kangaroo - -	uree.	Hand - - -	mulla.
Opossum - -	kuttara.	2 Blacks - -	noong gooi.
Tame dog - -	ullimboo.	3 Blacks - -	
Wild dog - -		One - - -	noong.
Emu - - -	kubberi.	Two - - -	bullaroo.
Black duck -	coobbari.	Three - - -	
Wood duck -		Four - - -	
Pelican - -	kunnul.	Father - -	kaia.
Laughing jackass	poolemba.	Mother - -	yebunneboo.
Native companion		Sister-Elder	purrinul.
White cockatoo		„ Younger -	
Crow - - -	waduggan.	Brother-Elder	koornigul.
Swan - - -		„ Younger	
Egg - - -	woolmurra.	A young man	kulyina.
Track of a foot	yelga.	An old man -	
Fish - - -	kooyoo.	An old woman	
Lobster - -		A baby - -	baloona.
Crayfish - -		A White man -	
Mosquito - -		Children - -	
Fly - - -	kooingarr.	Head - - -	
Snake - - -	d'thumbul.	Eye - - -	dilli.
The Blacks -	gooi.	Ear - - -	munga.
A Blackfellow -			
A Black woman	warrungoo.		
Nose - - -	kooda.		

No. 117.—HEAD OF GILBERT RIVER—*continued.*

Mouth - - d'thulli.	Boomerang - .
Teeth - - - kira.	Hill . . .
Hair of the head - koonaroo.	Wood - . - kaibool.
Beard - - - d'thulba.	Stone - . - purri.
Thunder - - mooroonggooloo.	Camp - . - yamba.
Grass - . - yagoo.	Yes - . .
Tongue - - d'thulli.	No - . .
Stomach - -	I - . .
Breasts - -	You - . .
Thigh - - - turra.	Bark - . - kooka.
Foot - - - tinna.	Good - . .
Bone - - - moogoo.	Bad - . .
Blood - - - kineba.	Sweet - . - koorja.
Skin - - - thingoo.	Food - . .
Fat - . .	Hungry - . .
Bowels - . .	Thirsty - . .
Excrement - . .	Eat - . .
War-spear - - bungi.	Sleep - . .
Reed-spear - .	Drink - . .
Wommera or throwing-stick	Walk - . .
Shield - - - koolmarri.	See - . .
Tomahawk - .	Sit - . .
Canoe - . .	Yesterday - .
Sun - . - - kurri.	To-day - . .
Moon - . - - bullanoo.	To-morrow - .
Star - . - - ugilla.	Where are the Blacks?
Light - . - - kurbella.	I don't know -
Dark - . - - koonda.	Plenty - . .
Cold - . - - kiddoo.	Big - . .
Heat - . .	Little - . .
Day - . .	Dead - . .
Night - . .	By-and-by - .
Fire - . - - kaibool.	Come on - . .
Water - . - kummoo.	Milk - . .
Smoke - . - d'thunboobaroo.	Eaglehawk - .
Ground - . - nanni.	Wild turkey -
Wind - . - - gowri.	Wife - . .
Rain - . - - kummoo.	
God - . .	
Ghosts - . .	

No. 118.—HINCHINBROOK ISLAND AND THE MAINLAND ADJACENT.

BY M. ARMSTRONG, ESQ., INSPECTOR OF POLICE, AND JOHN MURRAY, ESQ.

OF the tribe which occupies Hinchinbrook Island and the mainland adjacent I have received two fragmentary accounts. One is from Mr. M. Armstrong, Inspector of Police, who informs me that the country of the tribe was first occupied by the Whites in 1863 or thereabouts. The tribe wore no clothes in their original state, but those who are now (in 1880) allowed to come to Cardwell do so. They use for ornaments necklaces made of red berries, and the men smear the person with grease, red ochre, and pipe-clay when preparing to fight. They have bags made of cane, tomahawks ground smooth, and boomerangs which return when thrown. Their spears are carved, which is unusual, and thrown with the wommera or throwing-stick. Cannibalism used to be practised amongst them, and they have been known to eat White men. They scar the skin, the males on the back, and the females on the shoulders and arms. Their canoes are of bark, sewn and bound with cane and fibres of bark. Fish is caught with nets and with hooks made of bone. The people of the tribe signalize each other by columns of smoke sent up through hollow logs.

My other correspondent, Mr. John Murray, informs me that the tribe is divided into four classes like that of Wide Bay, which he contrasts in this way:—

WIDE BAY CLASSES.

Trawyne.
Bundu.
Barrang.
Balgoin.

HINCHINBROOK ISLAND CLASSES.

Koorkeela.
Kookooroo.
Woongo.
Wooitcheroo.

These names of the Hinchinbrook classes have much in common with those of Port Mackay. *Mal* = *Blackfellow* is also found on the Lynd.

The following Vocabulary and Additional Words were contributed by Mr. Murray:—

ADDITIONAL WORDS.

Ship -	-	-	woorbi.	Wooden sword	-	bakkaroo.
Bucket	-	-	noopa.	Necklace	-	angyerri.
Bag -	-	-	kakkirra.	Horse	-	thiarri.
Pigeon -	-	-	woorgoodjo.	Bullock	-	toomoorberoo.
Scrub turkey	-	-	koorgerri.	Blanket, also		kumbi.
Club -	-	-	koolungoo.	clothes		

No. 118.—HINCHINBROOK ISLAND.

By JOHN MURRAY, Esq.

Kangaroo	-	burgun.	Hand	-	munndai.
Opossum	-	meetin.	2 Blacks	-	yekka mal.
Tame dog	-	wooyou.	3 Blacks	-	kurrboo mal.
Wild dog	-		One	-	yoongool.
Emu	-	koondooloo.	Two	-	yekka.
Black duck	-	cooberie.	Three	-	kurrboo.
Wood duck	-		Four	-	tukkin.
Pelican	-	wookoolooloo.	Father	-	tonga.
Laughing jackass		koorallan.	Mother	-	yappo.
Native companion		terroi.	Sister-Elder	-	tunde.
White cockatoo	-	kiambala.	„ Younger	-	
Crow	-	wagun.	Brother-Elder	-	telambo.
Swan	-	woolboo.	„ Younger	-	
Egg	-	bamboo.	A young man	-	kooki.
Track of a foot	-	pinghun.	An old man	-	keeline.
Fish	-	taboo.	An old woman	-	weeke-weeke.
Lobster	-	yeekerra.	A baby	-	yeppe.
Crayfish	-	mouwa.	A White man	-	koin.
Mosquito	-	quoy-quoy.	Children	-	yeppe-yeppe.
Fly	-	mabull.	Head	-	booyoo.
Snake	-	winjai.	Eye	-	kuyka.
The Blacks	-	mal.	Ear	-	beena.
A Blackfellow	-	mal.			
A Black woman	-	tumpe-tumpe.			
Nose	-	wooroo.			

No. 118.—HINCHINBROOK ISLAND—*continued.*

Mouth	- unda.	Boomerang	-
Teeth	- yeera.	Hill	-
Hair of the head	- karran.	Wood	- wambooy.
Beard	- tullba.	Stone	- barrie.
Thunder	- tchickaroo.	Camp	- meetcha.
Grass	- bunboo.	Yes	- nghee.
Tongue	- talline.	No	- mya.
Stomach	- koolko.	I	- ipa.
Breasts	- ngamoon.	You	- eenda.
Thigh	- wucka.	Bark	- kooka.
Foot	- pinguin.	Good	- mullee.
Bone	- toolkill.	Bad	- weakee.
Blood	- koorai.	Sweet	- toongoo.
Skin	- yoonga.	Food	- mootcha.
Fat	- tumme.	Hungry	- umeree.
Bowels	- woomba.	Thirsty	- coorungooi.
Excrement	- goonang.	Eat	- eenda mootcha (you eat).
War-spear	- kulgie.	Sleep	- boongai.
Reed-spear	- tchip-pin-kulgie.	Drink	- yungna or tunghna.
Wommera or throwing-stick	- yoolmun.	Walk	- woongha.
Shield	- peekinn.	See	- oonda.
Tomahawk	- kawearie.	Sit	- tcheega.
Canoe	- woolgo.	Yesterday	- kulmarra.
Sun	- weeyee.	To-day	- cunyou.
Moon	- nillghun.	To-morrow	- tetillgo.
Star	- yeargilingera.	Where are the Blacks?	- wingia mal?
Light	- yungarie.	I don't know	- beei wingia.
Dark	- nghoona.	Plenty	- duckin.
Cold	- kibool.	Big	- woorbie.
Heat	- kelanghie.	Little	- tchippin.
Day	-	Dead	- wooli.
Night	- woonanghu.	By-and-by	- maumoo.
Fire	- wambooi.	Come on	- kaau.
Water	- kummoo.	Milk	-
Smoke	- boonoong.	Eaglehawk	-
Ground	- klee.	Wild turkey	-
Wind	- ghimboolanie.	Wife	-
Rain	- yookun.		
God	-		
Ghosts	-		

No. 119.—HERBERT RIVER.

BY WILLIAM S. STEPHEN, Esq.

In this vocabulary *war-spear* seems to be derived from *booma* or *boomga*, a very common root for *strike*. There is but one word to express *fire* and *wood*.

Kangaroo - - koobla.	Hand - - - mundi.
Opossum - - mitten.	2 Blacks - - -
Tame dog - - whoyyer.	3 Blacks - - -
Wild dog - - -	One - - - - yunegul.
Emu - - - -	Two - - - - yugga.
Black duck - - kumboonoo.	Three - - - - karrbo.
Wood duck - - -	Four - - - -
Pelican - - -	Father - - - tunga.
Laughing jackass kowgurra.	Mother - - - yabboo.
Native companion	Sister-Elder - tundi.
White cockatoo -	„ Younger -
Crow - - - - wawgun.	Brother-Elder - googoon.
Swan - - - -	„ Younger
Egg - - - - bumboo.	A young man -
Track of a foot - toolma.	An old man - - kittun.
Fish - - - - kooia.	An old woman -
Lobster - - -	A baby - - - wullomorgo.
Crayfish - - -	A White man -
Mosquito - - koommo.	Children - - -
Fly - - - - marbul.	Head - - - - bulgow.
Snake - - - - wingee.	Eye - - - - mill.
The Blacks - - -	Ear - - - - binna.
A Blackfellow - koonga.	
A Black woman -	
Nose - - - - wooroo.	

No. 119.—HERBERT RIVER—*continued.*

Mouth- - - unda.	Boomerang - -
Teeth - - - era.	Hill - - -
Hair of the head - chingo.	Wood - - - mingo.
Beard - - -	Stone - - - barrie.
Thunder - - - koondoono.	Camp - - -
Grass - - - boogun.	Yes - - -
Tongue - - - tallan.	No - - -
Stomach - - - woomba.	I - - -
Breasts - - - ummoon.	You - - -
Thigh - - - wugga.	Bark - - -
Foot - - - bingum.	Good - - -
Bone - - - toogil.	Bad - - -
Blood - - - kree.	Sweet - - -
Skin - - - yunga.	Food - - - mootarnee.
Fat - - - gearee.	Hungry - - - tungarnee.
Bowels - - -	Thirsty - - -
Excrement - - -	Eat - - -
War-spear - - boomabunni.	Sleep - - - wittel.
Reed-spear - -	Drink - - -
Wommera or throwing-stick	Walk - - - oonarnoo.
Shield - - - biggil.	See - - -
Tomahawk - - kowarru.	Sit - - - chegunnee.
Canoe - - - woolgo.	Yesterday - - kungnoo.
Sun - - - wee.	To-day - - -
Moon - - - wuggawurri.	To-morrow - - toondargo.
Star - - - boolgaroo.	Where are the Blacks?
Light - - -	I don't know -
Dark - - -	Plenty - - kundul.
Cold - - - kittel.	Big - - -
Heat - - - towan.	Little - - - koo-oo-ga.
Day - - -	Dead - - - woolli.
Night - - -	By-and-by - -
Fire - - - mingo.	Come on - - hurra.
Water- - - kummoo.	Milk - - -
Smoke- - - woombul.	Eaglehawk - -
Ground - - - kaiee.	Wild turkey -
Wind - - - kimpaynee.	Wife - - -
Rain - - - hugun.	
God - - -	
Ghosts - - -	

No. 120.—HALIFAX BAY.

BY JAMES CASSADY, ESQ., AND R. JOHNSTONE, ESQ.

OF the tribe which inhabits Halifax Bay and the lower portion of the Herbert River two accounts have been forwarded to me, one by Mr. James Cassady and the other by Mr. R. Johnstone. The first of these gentlemen gives me the following information.

The Halifax Bay tribe occupies a tract of country fronting the shore of the bay for about fifty miles, and extending fifteen miles inland. It is divided into seven sub-tribes, called Ikelbara, Doolebara, Mungulbara, Mandambara, Karabara, Bungabara, and Yoembara. In 1865, when the Halifax Bay country was first occupied by the Whites, the tribe is estimated to have amounted to about 500 persons. The numbers which existed in 1880 are set down approximately to have been 40 men, 30 boys over ten years, 100 women and girls over ten years, and 30 children of both sexes under ten years; in all 200 souls. This decrease my informant attributes to the brutality of the Native Mounted Police and some of the settlers, who, in the beginning, relentlessly hunted down and shot as many of the males of the tribe as possible. The present excess of females over males (the common proportion in our tribes being about three males to one female) bears out this statement.

The Halifax Bay tribe in their wild state wore no clothes. On occasions of corroboree the men smear themselves with a mixture of fat and red ochre. Their weapons, save the boomerang which returns, my informant has not particularized, but remarks generally that those in use are carved by means of flints and shells. They have bags made of grass and baskets of cane. Amongst their articles of

food are swamp-nuts, fish, and wallabies, which they cook on the embers, or in temporary ovens of heated stones covered with earth.

In this locality no signs of the former existence of small-pox have been noticed. The men object to tell their names. Restrictions concerning food exist, and some of the young women are forbidden to eat the flesh of male animals and eels. Marriage occurs both within and without each of the sub-tribes, and is regulated by classes. Of these there are four, to one of which each person belongs. The system works in this way:—

Males.	Females.		Males.	Females.
Korkoro marries	Wongarungan,	} and their children are—	Wotero	Woterungan.
Wongo „	Korkorungan,		Korkeen	Korkeelingan.
Korkeen „	Woterungan,		Wongo	Wongerungan.
Wotero „	Korkeelingan,		Korkoro	Korkorungan.

All the neighbouring tribes pursue the same system, and the classes just given have their acknowledged equivalents in them. Hence, when a man marries outside of his tribe, it must be a female whose class corresponds to the one in his own tribe, into which he is at liberty to marry. Children are frequently betrothed in infancy. Polygamy is practised, and men have occasionally as many as four wives. A widow becomes the wife of a brother of her deceased husband. Lung diseases and fever prevail. Shells are worn as ornaments. Both males and females have the shoulders and chest scarred. They also knock out a front tooth of the upper jaw, pierce the septum of the nose, and wear a bone through the orifice. The women have a joint of the first finger amputated, and it is noticeable that the same custom existed in the Sydney tribe, as well as in some of the southern portions of Queensland. Circumcision is unknown.

The Halifax Bay tribe believe in a good and bad spirit, and that their doctors are able to make rain and wind by incantation, and to inflict sickness and death on their enemies. Message-sticks are in use amongst them. Fish are procured

with spears and hooks. Canoes are made of sheets of bark sewn together, and kangaroo and emu are captured with nets.

The tribe to the north of the one under consideration is called Wombelbara, and that to the south Korambelbara. Mr. Cassady has sent me the following words in addition to those of the Common Vocabulary:—

Uncle . . .	kowa.	Down . . .	yeno.
Aunt . . .	bimo. .	Across . . .	dindeyara.
Cousin . . .	balgalla.	Arm . . .	mango.
Up . . .	kaney.	Knee . . .	mokko.

It is very remarkable that *mero*=*wommer*, which prevails so extensively on the west coast, two thousand miles off, is also found in this and in the languages of Hinchinbrook Island and Port Mackay. Does not this lead to the inferences that this weapon was known to the first comers, or at all events to their descendants before the race had been very much spread, and that *miro* was its original name?

What Mr. Johnstone has to say concerning the tribes in this locality is as follows:—About Halifax Bay there are six *bara*, or tribes, called Ikelbara, Dulenbara, Karrabara, Yauembara, Mungalbara, and Mandambara. They speak dialects of one language. Their country was occupied by the Whites to some extent in 1864, since which period, as the result of measles, consumption, and drink, the numbers composing the tribes have greatly diminished. My informant assigns forty years as the duration of life amongst these people, so far as he is able to judge; but from the short experience yet had of them, it is perhaps premature to offer any opinion on the subject. In the day-time the people of these tribes wore no clothing in their natural state, though now they put on when about the township such cast-off trousers, shirts, &c., as they are able to obtain, but strip at night and supplement the warmth obtained from their fires by covering themselves with *melaleuca* bark, or with a sort of blanket manufactured from the bark of the *kurrajong*

tree, and also by smearing themselves with clay. On occasions of corroborees and fights they paint their skins with red ochre and pipe-clay, and with charcoal when in mourning. Besides the bags and nets common throughout the continent, these tribes have water-bags, which they make of closely-plaited "lawyer" (*Calamus Australis*), and also of palm-leaf sewn with the sinews of animals. They also use fish-hooks made of tortoise-shell and of mother-of-pearl. Their weapons are spears, some simply pointed, others barbed, and others edged with flints; they have also harpoons, wooden swords, shields, and clubs. Some of these are carved and painted; spears are thrown both by hand and with the wommera. The boomerang is not mentioned. Their implements are the usual flint knives and stone tomahawks, some ground and some chipped to an edge. They have also bark canoes, sewn at each end. For food, besides marsupial game, they have fish, roots, and fruits of several kinds. From some of the roots they extract, before they can be eaten, certain poisonous qualities by more than one ingenious process. Of the cannibal practices of these tribes my informant speaks very decidedly, for he says he has seen them eating Kanackas, White men, and corpses of their own tribe. He also notices that they object to tell their names. Polygamy is in vogue, and the tribes are divided into the following classes:—

Males.	Females.
Korearo.	Korearobingan.
Wongo.	Wongobingan.
Korkeen.	Korkeenbingan.
Wordon.	Wordoingan.

These divisions, no doubt, have reference to their system of marriage, though my informant does not say so. Infanticide was practised before the coming of the Whites. The diseases now most common are consumption, fever, and rheumatism. The practices of punching out teeth, piercing the septum of the nose, and scarring the skin are also in vogue. Message-sticks, Mr. Johnstone informs me, are in use, the

marks carved on them, he remarks, "being a guarantee of the messenger, the same as a ring with us in former times." He also remarks that the hair of these Blacks is generally curly, but often straight; that they paint representations of imaginary animals in caves and on rocks, and dispose of their dead by laying them on platforms, by burying in the ground, and by eating them. In the vocabularies attached we find two words which begin with *r*, and the word *nee*, which in some places means *fire*, the equivalent of *sun*.

No. 120.—HALIFAX BAY.

BY J. CASSADY, Esq.

Kangaroo	-	-	bally.	Hand	-	-	mandy.
Opossum	-	-	katra.	2 Blacks	-	-	yakka tinga.
Tame dog	-	-	knarbo.	3 Blacks	-	-	cabo tinga.
Wild dog	-	-	gerole.	One	-	-	yongole.
Emu	-	-	kondolo.	Two	-	-	yakka.
Black duck	-	-	te-te.	Three	-	-	kabo.
Wood duck	-	-		Four or more	-	-	yongonda or kikaborgo.
Pelican	-	-	yembor.	Father	-	-	baby.
Laughing jackass			kowokara.	Mother	-	-	kora, yong, yonga.
Native companion			korore.	Sister-Elder	-	-	murkingun, boban.
White cockatoo	-	-	gemra.	„ Younger	-	-	tantchuan.
Crow	-	-	wagan.	Brother-Elder	-	-	murkin, thalnbo.
Swan	-	-		„ Younger	-	-	tantchuling.
Egg	-	-	meto.	A young man	-	-	nalngaro.
Track of a foot	-	-	genna.	An old man	-	-	kelan.
Fish	-	-	knoto.	An old woman	-	-	kellingan.
Lobster	-	-	motoga.	A baby (male)	-	-	morgo.
Crayfish	-	-		„ (female)	-	-	murkey.
Mosquito	-	-	komo.	A White man	-	-	mecolo.
Fly	-	-	koyom.	Children	-	-	yabingara.
Snake	-	-		Head	-	-	wallow.
The Blacks	-	-	tinga.	Eye	-	-	koro.
A Blackfellow	-	-	tinga.	Ear	-	-	binna.
A Black woman	-	-	kolokolo.				
Nose	-	-	woro.				

No. 120.—HALIFAX BAY—*continued.*

Mouth	-	nanda.	Boomerang	-	wongal.
Teeth	-	yera.	Hill	-	mongan.
Hair of the head	-	molong.	Wood	-	tano.
Beard	-	talba.	Stone	-	balgal.
Thunder	-	condono.	Camp	-	rongo.
Grass	-	wota.	Yes	-	ye.
Tongue	-	talang.	No	-	bai.
Stomach	-	keppa.	I.	-	kmba.
Breasts	-	ngamoon.	You	-	nino.
Thigh	-	wakka or tharra.	Bark	-	yonga.
Foot	-	genna.	Good	-	touca.
Bone	-	tolkul.	Bad	-	wago.
Blood	-	koma.	Sweet	-	matana.
Skin	-	yonga.	Food	-	
Fat	-	tammy.	Hungry	-	ngoami.
Bowels	-	bara-bara.	Thirsty	-	walnga.
Excrement	-	gonā.	Eat	-	dialgo.
War-spear	-	kalge.	Sleep	-	werail.
Reed-spear	-	raba.	Drink	-	bona.
Wommera or throwing-stick	-	mero.	Walk	-	yanya.
Shield	-	pikel.	See	-	nalgalgo.
Tomahawk	-	bargo.	Sit	-	nena or nega.
Canoe	-	wolgo.	Yesterday	-	minonga.
Sun	-	tula.	To-day	-	ki-kin.
Moon	-	balano.	To-morrow	-	cobara.
Star	-	karomin.	Where are the Blacks?	-	winta tinga?
Light	-	miera	I don't know	-	knab molgee kniba.
Dark	-	knowronga.	Plenty	-	yongonda.
Cold	-	gerole.	Big	-	nucca.
Heat	-	tow-wong.	Little	-	tantchu.
Day	-	miera.	Dead	-	boral, wolie
Night	-	knowronga.	By-and-by	-	wolo.
Fire	-	tano, kandagya.	Come on	-	ngari.
Water	-	yakko.	Milk	-	ngamoon.
Smoke	-	tonone.	Eaglehawk	-	cory-tella.
Ground	-	ki-ie.	Wild turkey	-	cabo calla.
Wind	-	bundie.	Wife	-	gain.
Rain	-	ukan.			
God	-	wonga-mally.			
Ghosts	-	wonga.			

No. 120.—HALIFAX BAY.

By R. JOHNSTONE, Esq.

Kangaroo	-	borley.	Hand	-	mandy.
Opossum	-	kartra.	2 Blacks	-	yakka tinga.
Tame dog	-	knarboo.	3 Blacks	-	karboo tinga.
Wild dog	-	gerool.	One	-	yonggole.
Emu	-	kondooloo.	Two	-	yakka.
Black duck	-	ta-ta.	Three	-	karboo.
Wood duck	-		Four and any		cicaborgo yon-
Pelican	-	yeemboo.	number over		gonda.
Laughing jackass		kawookarra.	Father	-	babai.
Native companion		koorom.	Mother	-	kora or yunga.
White cockatoo	-		Sister-Elder	-	murkengun.
Crow	-	worgan.	„ Younger	-	tentcheran.
Swan	-		Brother-Elder	-	murkin.
Egg	-	meto.	„ Younger	-	tantcheeling.
Track of a foot	-	genar.	A young man	-	marcara.
Fish	-	knoto.	An old man	-	kelang.
Lobster	-	motogar.	An old woman	-	kalangan.
Crayfish	-		A baby (boy)	-	worloomoogoo.
Mosquito	-	komo.	„ (girl)	-	morkeyen
Fly	-	kojom.	A White man	-	mecolo.
Snake	-		Children	-	yabingara.
The Blacks	-		Head	-	wallow.
A Blackfellow	-	tinga.	Eye	-	koro.
A Black woman	-	kolo-kolo.	Ear	-	binna.
Nose	-	woro.			

No. 120—HALIFAX BAY—continued.

Mouth - - -	knakna.	Boomerang - -	wangal.
Teeth - - -	jera.	Hill . . .	mongan.
Hair of the head -	molong.	Wood . . .	tano.
Beard - - -	talba.	Stone . . .	balgal.
Thunder - - -	condono.	Camp - - -	ringo.
Grass - - -	wota.	Yes . . .	jea.
Tongue - - -	tallang.	No . . .	
Stomach - - -	kippa.	I . . .	kniba.
Breasts - - -	ammun.	You . . .	enba.
Thigh - - -	wakka.	Bark . . .	yoonga.
Foot - - -	gena.	Good . . .	
Bone - - -	tolkeel.	Bad . . .	wargo.
Blood - - -	koma.	Sweet . . .	
Skin - - -	yonga.	Food . . .	
Fat - - -	tammy.	Hungry . . .	knamey.
Bowels - - -	bara-bara.	Thirsty . . .	warlnga.
Excrement - - -	goonna.	Eat . . .	diana.
War-spear - - -	kalge.	Sleep . . .	werail or yokey.
Reed-spear - - -	raba.	Drink . . .	bona.
Wommera or	colngo or	Walk . . .	yan-ya.
throwing-stick	maroo.	See . . .	nawina, nalgala.
Shield - - -	queeary.	Sit . . .	nina, nega.
Tomahawk - - -	kargoo.	Yesterday . . .	nenonga.
Canoe - - -	wolgo.	To-day . . .	ky-kin.
Sun - - -	potera.	To-morrow . . .	cobarra.
Moon - - -	bartamoo.	Where are the wonta tinga ?	
Star - - -	karromen.	Blacks ?	
Light - - -		I don't know	narlnoolga kniba.
Dark - - -	knora.	Plenty . . .	yere.
Cold - - -	gerole.	Big . . .	nuca.
Heat - - -	banjera.	Little . . .	tantchee.
Day - - -	miera.	Dead . . .	boril.
Night - - -	knoronga.	By-and-by . . .	wolo.
Fire - - -	tano, kandanye.	Come on . . .	knari.
Water - - -	yakoo.	Milk . . .	nammoon.
Smoke - - -	tonon.	Eaglehawk . . .	coretala.
Ground - - -	kya.	Wild turkey . . .	cabocala.
Wind - - -	bundy-bundy.	Wife . . .	gain.
Rain - - -	ukan		
God . . .			
Ghosts - - -	wonga.		

No. 121.—THE HEAD-WATERS OF THE BURDEKIN RIVER.

By W. O. HODGKINSON, Esq., WARDEN OF GOLDFIELDS, MAYTOWN.

THE following facts connected with the Breeaba tribe, whose country is on one of the head-waters of the Burdekin, as also the attached vocabulary of their language, were kindly forwarded to me by Mr. W. O. Hodgkinson, who obtained them, as he informs me, from a very intelligent middle-aged Breeaba woman who lives at Maytown on the Palmer River.

This tribe have opossum-skin rugs, which probably they use only at night. They possess also the wommera and boomerang. Certain articles of food are forbidden to the women. It is worthy of notice that this is the most northern tribe of Eastern Australia which reports the former existence of small-pox amongst them. It is called *chin-chin*, and is said to have proved fatal to many at some recent period. The woman *Wonduri*, from whom Mr. Hodgkinson obtained his information, declares that the tribe decided at the time of this scourge that any one it attacked should be killed without delay whilst asleep, and that this plan was carried out. However, seeing that the disease is not heard of nearer than 300 miles to the south, no confidence can be placed in Wonduri's statement that it existed. Prior to the coming of the Whites, children who died from natural causes were eaten, not by their parents or brothers, but by their cousins and other more distant relatives of the male sex. Their hands and fat were the parts most esteemed, as we find in other cases. Polygamy prevails in the tribe, and a widow becomes the wife of the deceased husband's brother. Twins are occasionally born. One tooth is knocked out at the age of puberty, and the septum of the nose pierced. Fish are taken with nets, spears, and hooks; also by



A TREE ON THE DIAMANTINA RIVER QUEENSLAND
RECORD OF A FIGHT WHICH TOOK PLACE IN THE LOCALITY

poisoning waterholes with leaves possessing narcotic properties. Women and old men are buried without ceremony, but the remains of able-bodied males are placed on platforms constructed in the boughs of trees. Message-sticks are in use. The attached is the sketch of a tree marked by the tribe to commemorate one of their fights.

Referring to the vocabulary, my informant expresses doubts as to the correctness of his translation of *three* and *four*. The reader will notice the termination *burra* in some of the words which follow. This, I suspect, is the equivalent for *people*, or perhaps *many*. *Chinaman*, it will be noticed, they call *Murri*, like their own people, whilst they have a distinct term for *White man*. *Watch* is expressed by the same word as *sun*, and *socks* by a term derived from the equivalent of *foot*. The following words as applying to objects of which the Australian had no knowledge prior to the advent of the White man are of interest:—

Cat - - - moorboo.	Boot - - - mun.
Horse - - - ngooraboongoo.	Socks - - - tinnago.
Cow, bullock - toomooburra.	Gown, coat, bingarro, kampe.
Calf - - - kinquan.	trousers
Sheep - - - burra-burra.	Bridle - - - mero.
White woman - yallaman.	Knife, also fork - kunkurre.
Chinaman - - murri.	Spoon - - - dekurra.
Domestic fowls - kookabinya.	Chair - - - woogogo.
Chicken - - - wongurra (?).	Table - - - toola.
Watch- - - kurri.	
Look out ! he is throwing a spear -	Indi nukka kulka.
	You see spear.
Look out ! he is throwing a boomerang	Indi nukka (or indi kooti) wongul.
	You see (you see) boomerang.
Whereabouts is water to be found ? -	Wunta kamo?
	Where water ?
Do you see the road or track ? -	Indi nukkulla tinna ?
	You see track ?
Yes, I see the road - - -	Nia nukkulla tinna.
	I see road.
What track or road ? - -	Unne tinna ?
	What track ?
I see two kangaroos - - -	Nya nukka boolaroo kargul.
	I see two kangaroos.

No. 121.—BURDEKIN RIVER.

Kangaroo - - kargul.	Hand - - - mulla.
Opossum - - tungeroo.	2 Blacks - - -
Tame dog - - moora.	3 Blacks - - -
Wild dog - - ngurbulla.	One - - - wirba.
Emu - - - koondooloo.	Two - - - boollaroo.
Black duck - - koorpooloo.	Three - - - koolbarro.
Wood duck - - birga.	Four - - - koorunga.
Pelican - - billibungerra.	Father - - yaboona.
Laughing jackass- towa-towa.	Mother - - yungunna.
Native companion burgum.	Sister-Elder - kootanna.
White cockatoo - diggoree.	„ Younger - wobbooin.
Crow - - - wotagan.	Brother-Elder - kutta.
Swan - - -	„ Younger warbo.
Egg - - - kookabinya.	A young man - warbooroo.
Track of a foot - chinna.	An old man - bringubba.
Fish - - - kooiyoo.	An old woman - murkoorra.
Lobster - - -	A baby - - kandoo or kurn-
Crayfish - - -	doo.
Mosquito - - mobo.	A White man - mikooloo or ma-
Fly - - - bralla.	koolo.
Snake - - - kobbul, mooda.	Children - - kurndoo.
The Blacks - - murri-murri.	Head - - - kirta.
A Blackfellow -	Eye - - - tillee.
A Black woman - wirmo.	Ear - - - wolloo.
Nose - - - koo.	

No. 121.—BURDEKIN RIVER—*continued*.

Mouth - - -	tunga.	Boomerang - -	wongul.
Teeth - - -	nulla.	Hill - - -	migurra.
Hair of the head-	tingo.	Wood - - -	tula.
Beard - - -	unga.	Stone - - -	purri.
Thunder - - -	morrella.	Camp - - -	yamba.
Grass - - -	yago.	Yes - - -	nya (nai-a?).
Tongue - - -	tulli.	No - - -	kurra.
Stomach - - -	bulloo.	I- - - -	nia.
Breasts - - -	ngumoon.	You - - -	yinda or indi.
Thigh - - -	durra.	Bark - - -	bulkan.
Foot - - -	tinna.	Good - - -	binbi.
Bone - - -	bulbun.	Bad - - -	kicha.
Blood - - -	kooma.	Sweet - - -	munta.
Skin - - -	yunga.	Food - - -	ugonga.
Fat - - -	tommi.	Hungry - - -	quee, kurmoona.
Bowels - - -	-	Thirsty - - -	woorgoo toonka.
Excrement - - -	-	Eat - - -	indi-uka.
War-spear - - -	kulka.	Sleep - - -	umberra ooka.
Reed-spear - - -	tulla.	Drink - - -	indi-uka.
Wommera or	boolaroo.	Walk - - -	yaninga.
throwing-stick		See - - -	nukka, kooti.
Shield - - -	koolmarri.	Sit - - -	kooree.
Tomahawk - - -	balgo.	Yesterday - -	woorgaloonga.
Canoe - - -	-	To-day - - -	yachillo.
Sun - - -	kurri.	To-morrow - -	peergunga.
Moon - - -	pallanno.	Where are the	wunta murri?
Star - - -	ugo.	Blacks?	
Light - - -	boori.	I don't know	kurra (no).
Dark - - -	ngurnnu.	Plenty- - -	moorga.
Cold - - -	werera.	Big - - -	boolgi.
Heat - - -	yago.	Little - - -	warburroo.
Day - - -	kurringa.	Dead - - -	woonunga.
Night - - -	ngurnnu.	By-and-by - -	yeta kurbunga.
Fire - - -	poori.	Come on - - -	woongunga.
Water - - -	kamo.	Milk - - -	ngamoom.
Smoke - - -	tooga.	Eaglehawk - -	wirta.
Ground - - -	nanni.	Wild turkey -	tirkooyee.
Wind - - -	kowri.	Wife - - -	birgoo.
Rain - - -	tandunga.		
God - - -	-		
Ghosts - - -	-		

No. 122.—CLARKE RIVER.

FORWARDED BY GRESLEY LUKIN, Esq.

Kangaroo . . .	Hand . . . merda.
Opossum . . . kajea.	2 Blacks . . .
Tame dog . . .	3 Blacks . . .
Wild dog . . .	One . . .
Emu . . . goondooloo.	Two . . .
Black duck . . .	Three . . .
Wood duck . . .	Four . . .
Pelican . . .	Father . . .
Laughing jackass	Mother . . . younga.
Native companion	Sister-Elder . . .
White cockatoo . . .	„ Younger . . .
Crow . . .	Brother-Elder . . .
Swan . . .	„ Younger . . .
Egg . . .	A young man . . .
Track of a foot . . .	An old man . . .
Fish . . .	An old woman . . .
Lobster . . .	A baby . . .
Crayfish . . .	A White man . . . wurboon.
Mosquito . . . kikaberdee.	Children . . . galbin.
Fly . . .	Head . . . kida.
Snake . . .	Eye . . . jealee.
The Blacks- . . . murdee.	Ear . . .
A Blackfellow . . . yelda.	
A Black woman . . . warrangoo.	
Nose . . . go.	

No. 122.—CLARKE RIVER—continued.

Mouth	-	ta.	Boomerang-	-
Teeth	-	urdea.	Hill	-
Hair of the head	jingo.		Wood-	-
Beard-	-		Stone	- byree.
Thunder	-	mur-rung-al-la.	Camp-	- yamba.
Grass	-	yago.	Yes	-
Tongue	-	tallay.	No	-
Stomach	-		I	-
Breasts	-		You	-
Thigh	-		Bark	-
Foot	-	jinna.	Good	-
Bone	-		Bad	-
Blood-	-	baragan.	Sweet-	-
Skin	-		Food	-
Fat	-	tammee.	Hungry	-
Bowels	-		Thirsty	-
Excrement-	-		Eat	-
War-spear	-	bung-gi.	Sleep	- wawga.
Reed-spear-	-		Drink-	-
Wommera or	tarilla.		Walk	-
throwing-stick			See	-
Shield	-	koolmaree.	Sit	-
Tomahawk (stone)	balgo.		Yesterday	-
Canoe	-		To-day	-
Sun	-	ki-ill-la.	To-morrow-	-
Moon	-	balanoo.	Where are the	
Star	-		Blacks?	
Light-	-		I don't know	-
Dark	-		Plenty	-
Cold	-	wilda.	Big	-
Heat	-		Little-	- kangora.
Day	-		Dead	- hoolan.
Night	-		By-and-by	-
Fire	-	taroo.	Come on	- enjee.
Water	-	kamoo.	Milk	-
Smoke	-	toga.	Eaglehawk-	-
Ground	-		Wild turkey	- turgooey.
Wind	-	memerry.	Wife	-
Rain	-			
God	-			
Ghosts	-			

No. 122.—THE CLARKE OR THE CAPE RIVER.

WORDS BY MR. DE LA TOUR.

The writer is uncertain whether these words belong to the Clarke or the Cape River.

Sticks with which	kamilla.	Claws	-	-	piga.
fire is made by		Go away	-	-	munda.
friction		Sheep	-	-	toomba.
Kangaroo net	- bundara.	Gun	-	-	pardoogo.
Pigeon	- - mammilla.	Club	-	-	werrga.
Sharp	- - berrkay.	Break	-	-	goonjen.
Blunt	- - koodoo.	Dirt	-	-	nannee.
Whiskers	- - nunga.	Sore	-	-	gin-gin.
Lips	- - numbool.	Give	-	-	wawgandally.
Eyebrows	- - ngoon.	Sick	-	-	wee-wee.
Knee	- - wa-gi-ill.	Pipe-clay	-	-	bearanba.
Elbow	- - barago.	Red ochre	-	-	kalmooagara.
Lightning	- - bermannow.	Bottle-tree	-	-	kamberra.
Hail	- - palpee.	Grass-tree	-	-	tackaberda.
Corroboree	- - mulgurry.	Mud	-	-	goonarree.
Tail	- - wanna.	Leaves	-	-	kanga.

NAMES OF MEN.

Dindera.	Ngoranna.
Moonga.	Angoree.
Munga.	Poonque.
Warree.	Mabbo.
Gobaranna.	Mooemoo.
Wawboo.	Koongee
Mundaree.	Normee.
Mugineye.	Purmboo.
Mannow.	Bocee.

NAMES OF WOMEN.

Wanneree.	Boongouree.
Goolberee.	Obardee.
Munduree.	Bobbina.
Mungaree.	Toeroyabban
Linderree.	

No. 123.—TOP OF THE RANGE NEAR DALRYMPLE.

This Vocabulary, with some Additional Words, were kindly sent to me by
W. E. Armit, Esq., Inspector of the Native Mounted Police.

Kangaroo - - kargood.	Hand and arm - malla.
Opossum - - tangoord.	2 Blacks - - marringo bulla.
Tame dog - - kowla.	3 Blacks - -
Wild dog - -	One - - -
Emu - - - gundullu.	Two - - - bulla.
Black duck - -	Three - - -
Wood duck - -	Four - - -
Pelican - - -	Father - - yaboo.
Laughingjackass- kagoobarra.	Mother - - mama.
Native companion	Sister-Elder -
White cockatoo -	„ Younger -
Crow - - - watta.	Brother-Elder -
Swan - - -	„ Younger
Egg - - -	A young man - walbarra.
Track of a foot - dinango.	An old man -
Fish - - - kuya.	An old woman - cuymeu.
Lobster - -	A baby - -
Crayfish - -	A White man - gooin.
Mosquito - -	Children - -
Fly - - -	Head - - - katta.
Snake - - - moonda.	Eye - - - dilly.
The Blacks - - marringo.	Ear - - - walloo.
A Blackfellow - marri.	
A Black woman - margan or birgo.	
Nose - - - goo.	

No. 123.—RANGE NEAR DALRYMPLE—*continued.*

Mouth	-	-	daa.	Boomerang	-	wangal.
Teeth	-	-	yerra.	Hill	-	-
Hair of the head	-	-	mowra.	Wood	-	-
Beard	-	-	dingo.	Stone	-	-
Thunder	-	-	-	Camp	-	- yamba.
Grass	-	-	-	Yes	-	-
Tongue	-	-	-	No	-	- karra.
Stomach	-	-	-	I	-	- nya.
Breasts	-	-	namoon.	You	-	- inda.
Thigh	-	-	tarra.	Bark	-	-
Foot	-	-	dinna.	Good	-	-
Bone	-	-	-	Bad	-	-
Blood	-	-	-	Sweet	-	-
Skin	-	-	-	Food	-	-
Fat	-	-	-	Hungry	-	-
Bowels	-	-	-	Thirsty	-	-
Excrement	-	-	goona.	Eat	-	- yugain.
War-spear	-	-	pikalla.	Sleep	-	- wooka.
Reed-spear	-	-	-	Drink	-	-
Wommera or throwing-stick	-	-	-	Walk	-	- ngani.
Shield	-	-	-	See	-	-
Tomahawk	-	-	bargoo.	Sit	-	-
Canoe	-	-	-	Yesterday	-	-
Sun	-	-	karri.	To-day	-	- yigilga.
Moon	-	-	nylian.	To-morrow	-	- wooga.
Star	-	-	wilba.	Where are the wanda marri?	-	-
Light	-	-	-	Blacks?	-	-
Dark	-	-	-	I don't know	-	-
Cold	-	-	kirroo.	Plenty	-	- curbarra.
Heat	-	-	-	Big	-	-
Day	-	-	-	Little	-	- wuputchum.
Night	-	-	-	Dead	-	-
Fire	-	-	burri.	By-and-by	-	- yabunda.
Water	-	-	gamoo.	Come on	-	-
Smoke	-	-	-	Milk	-	-
Ground	-	-	-	Eaglehawk	-	- yilga.
Wind	-	-	-	Wild turkey	-	-
Rain	-	-	yugan.	Wife	-	-
God	-	-	-			
Ghosts	-	-	-			

No. 123.—RANGE NEAR DALRYMPLE—*continued*.

ADDITIONAL WORDS.

Shin-bone	-	yangarra.	Bullock	-	tumooburru.
Sword	-	pichercan.	Yam, yams	-	malboo, malboon.
Club	-	nerroo.	Honey-comb	-	cabba or cudja.
Kangaroo net	-	waagal.	To lie	-	catti.
Dilly bag	-	coonaa.	You lie	-	catti nginda.
Coolaman (water-trough)	-	wargarra.	Salt-water (sea)	-	calleyunga.
Creek	-	calbama.	Scrub	-	dulgi.
Mountain	-	balgi.	A gun	-	margin.
House	-	gooca.	Plenty of Blacks	-	curbarra marri.
Houses	-	goocanga.	Where?	-	wanda?
Bandicoot	-	wugalla.	To run	-	wagga.
Pigeon	-	coombree.	You run	-	waggina.
Iguana	-	tagani.	A boy	-	yabba.
Rat	-	carroola.	To kill	-	gundy.
Kangaroo-rat	-	taiju.	I will kill you	-	nyagna margindo
Carpet snake	-	cabool.	with a gun	-	gundy.

No. 124.—CLEVELAND BAY.

BY ARTHUR R. JOHNSTONE, Esq., AND MONTAGU CURR, Esq.

THE following vocabularies, which were forwarded to me, the one by Mr. Arthur Johnstone and the other by my brother, Mr. Montagu Curr, are both assigned to Cleveland Bay, and belong no doubt to the dialects of two tribes in that locality.

Mr. Johnstone informs me that when a Black of this tribe dies he is buried and a large fire made over his grave. Whilst it is burning, a gigantic man, it is believed, comes and takes away all the remains of the dead man with the

exception of his shadow and fingers. Should his surviving kinsfolk travel at night without fire-sticks, they fancy they see the shadow of the departed, now here, now there, amongst the trees. The men gash themselves horribly on the death of a relative, and blacken their faces with charcoal.

Mr. Johnstone furnishes the following Additional Words:—

Forehead - - mooloo.	Devil - - - mungal.
Eyebrows - - poorloo.	Paddle for canoe - pareel.
Throat - - - rooka.	Fishing-line - - rara.
Whiskers - - thalburra.	Fish-hook - - - mingee.
Moustache - - moolin.	Corroboree - - - mareka.
Chest - - - rallee.	To swim - - - ununga.
Shoulders - - dilbree.	To burn - - - kundimena.
Navel - - - toogool.	To cut - - - koonaborra.
Arm - - - culgul.	Come ! - - - oorein !
Elbow - - - mooroo.	To throw - - - runna.
Wrist - - - poolgammoo.	To sing - - - mureka.
Fingers and toes - eweera.	To bite - - - koongunna.
Little finger - - kobbee.	Let go - - - unna.
Back - - - thooree.	To cook - - - unga.
Knee - - - moko.	Sick - - - moogee.
Calf of the leg - arka.	Turtle - - - yungun.
Shin - - - rumpa.	Wallaby - - - thallum.
Ankle - - - mookal.	Iguana - - - pingoomburra.
Rump - - - moon.	Bêche-de-mer - toonbulla.
Anus - - - pundein.	Pigeon- - - noolamoola.
Urine - - - oorai.	Sword (native) - koonowa.
Salt-water - - unda.	Bag - - - murrimikkee
Coral - - - thumbee.	

No. 124.—CLEVELAND BAY.

By A. R. JOHNSTONE, Esq.

Kangaroo -	- thallun.	Hand -	- mulla.
Opossum -	-	2 Blacks -	-
Tame dog -	-	3 Blacks -	-
Wild dog -	-	One -	-
Emu -	-	Two -	-
Black duck -	oorandoo.	Three -	-
Wood duck -	-	Four -	-
Pelican -	-	Father -	-
Laughing jackass	kakoogoo.	Mother -	-
Native companion		Sister-Elder -	-
White cockatoo -	keemaroo.	„ Younger -	-
Crow -	-	Brother-Elder -	-
Swan -	-	„ Younger	-
Egg -	-	A young man -	-
Track of a foot -	-	An old man -	-
Fish -	-	An old woman -	-
Lobster -	-	A baby -	moolooramoon.
Crayfish -	-	A White man -	-
Mosquito -	-	Children -	-
Fly -	-	Head -	-
Snake -	- kabool.	Eye -	- mil.
The Blacks-	-	Ear -	- pena.
A Blackfellow -	elgooral.		
A Black woman -	mungun.		
Nose -	- ooroo.		

No. 124.—CLEVELAND BAY—*continued.*

Mouth - - -	tha.	Boomerang - - -	ungal.
Teeth - - -	keera.	Hill - - -	-
Hair of the head -	moolooit.	Wood - - -	puree.
Beard - - -	-	Stone - - -	-
Thunder - - -	-	Camp - - -	oor.
Grass - - -	oyulo.	Yes - - -	-
Tongue - - -	thalein.	No - - -	-
Stomach - - -	keepa.	I - - -	-
Breasts - - -	namoon.	You - - -	-
Thigh - - -	thara.	Bark - - -	-
Foot - - -	tinna.	Good - - -	noolambarroo.
Bone - - -	-	Bad - - -	areea.
Blood - - -	kungen.	Sweet - - -	-
Skin - - -	-	Food - - -	moodthunna.
Fat - - -	-	Hungry - - -	oolein.
Bowels - - -	keerulgarul.	Thirsty - - -	-
Excrement - - -	-	Eat - - -	koongool.
War-spear - - -	-	Sleep - - -	yookecarko.
Reed-spear - - -	-	Drink - - -	punga.
Wommara or throwing-stick	-	Walk - - -	thararoo.
Shield - - -	kooeeree.	See - - -	-
Tomahawk - - -	-	Sit - - -	neeka.
Canoe - - -	oolgaroo.	Yesterday - - -	-
Sun - - -	oba.	To-day - - -	-
Moon - - -	bulbun.	To-morrow - - -	-
Star - - -	puckarakkara.	Where are the Blacks?	
Light - - -	-	I don't know -	-
Dark - - -	-	Plenty - - -	-
Cold - - -	keeto.	Big - - -	kuka.
Heat - - -	einburra.	Little - - -	-
Day - - -	-	Dead - - -	ooleina.
Night - - -	-	By-and-by - - -	-
Fire - - -	paree.	Come on - - -	-
Water - - -	thalmul.	Milk - - -	-
Smoke - - -	puno.	Eaglehawk - - -	-
Ground - - -	arroeen.	Wild turkey -	oorumpa.
Wind - - -	-	Wife - - -	ken or ken.
Rain - - -	ooreal.		
God - - -	-		
Ghosts - - -	-		

No. 124.—CLEVELAND BAY.

BY MONTAGU CURR, Esq.

Kangaroo	-	-	pollee.	Hand	-	-	mal-la.
Opossum	-	-	kudthara.	2 Blacks	-	-	
Tame dog	-	-	oyeo.	3 Blacks	-	-	
Wild dog	-	-		One	-	-	yoongul.
Emu	-	-	windoloo.	Two	-	-	yug-ga.
Black duck	-	-	yameooroo.	Three	-	-	murgine.
Wood duck	-	-	gooda-gro-go.	Four	-	-	
Pelican	-	-	bulloo.	Father	-	-	a-boo.
Laughing jackass				Mother	-	-	a-mee.
Native companion			kondil.	Sister-Elder	-	-	ava-ru.
White cockatoo	-	-	gim-o-ro.	„ Younger	-	-	
Crow	-	-	o-gal.	Brother-Elder	-	-	aw-ood-tha.
Swan	-	-		„ Younger	-	-	
Egg	-	-	korindil.	A young man	-	-	mur-gur-ra.
Track of a foot	-	-	yalgi.	An old man	-	-	woor-goor-bee.
Fish	-	-	ood-gurh.	An old woman	-	-	ko-lo-la.
Lobster	-	-		A baby	-	-	nunga.
Crayfish	-	-		A White man	-	-	
Mosquito	-	-	koo-be-yal.	Children	-	-	d'thoon-ga-ree.
Fly	-	-	koo-roo-mo.	Head	-	-	alloo.
Snake	-	-	ur-bulla.	Eye	-	-	ma-el.
The Blacks	-	-	goon-gar-re.	Ear	-	-	pinna.
A Blackfellow	-	-					
A Black woman	-	-	mar-boora.				
Nose	-	-	oro.				

No. 124.—CLEVELAND BAY—*continued.*

Mouth	-	-	d'tha.	Boomerang	-	-
Teeth	-	-	reera.	Hill	-	-
Hair of the head	-	-	moo-loin.	Wood	-	-
Beard	-	-	d'thub-barr.	Stone	-	- burree.
Thunder	-	-	d'the-go-ro.	Camp	-	- oo-gi.
Grass	-	-	boo-gun.	Yes	-	- ud-d'tha.
Tongue	-	-	kal-line.	No	-	- aou-woo.
Stomach	-	-	kee-la.	I	-	-
Breasts	-	-	ngammoon.	You	-	-
Thigh	-	-	d'tharra.	Bark	-	-
Foot	-	-	d'thinna.	Good	-	-
Bone	-	-	doo-ree.	Bad	-	- kou-un-ju-ga.
Blood	-	-	goon-bunna.	Sweet	-	- koo-bun.
Skin	-	-	d'thal-goor.	Food	-	- koon-jan-na.
Fat	-	-	tam mee.	Hungry	-	- ooline.
Bowels	-	-		Thirsty	-	- boogar-go.
Excrement	-	-	koona.	Eat	-	-
War-spear	-	-	kul-gi.	Sleep	-	-
Reed-spear	-	-	but-thurr.	Drink	-	-
Wommera or	-	-	koola.	Walk	-	-
throwing-stick	-	-		See	-	-
Shield	-	-	bingone.	Sit	-	-
Tomahawk	-	-	bun-una.	Yesterday	-	- ma-rul-a-go.
Canoe	-	-	woo-roo.	To-day	-	- cud-geen.
Sun	-	-	ooba.	To-morrow	-	- kur-ul-a-go.
Moon	-	-	kun-gine.	Where are the	-	un dthnngo
Star	-	-	'oobun-jella.	Blacks ?	-	burra minya ?
Light	-	-	moo-rone.	I don't know	-	- a-oo-gud-tha.
Dark	-	-	mung-urr.	Plenty	-	- mindi-yarra.
Cold	-	-	kid-doo.	Big	-	- moo-ga.
Heat	-	-	ungurra.	Little	-	- bun-jah.
Day	-	-	oo-ba.	Dead	-	- ola-na.
Night	-	-	ned-dee.	By-and-by	-	- lur-ga.
Fire	-	-	ar-a-bee.	Come on	-	- oo-rine.
Water	-	-	kammoo.	Milk	-	-
Smoke	-	-	poo-noo.	Eaglehawk	-	-
Ground	-	-	ky-ee.	Wild turkey	-	-
Wind	-	-	wirra-wirra.	Wife	-	-
Rain	-	-	ko-a.			
God	-	-				
Ghosts	-	-				

No. 125.—MOUNT ELLIOTT.

FROM A PAMPHLET ENTITLED "SKETCH OF THE RESIDENCE OF JAMES MORRILL AMONG THE ABORIGINES OF NORTHERN QUEENSLAND FOR SEVENTEEN YEARS," ETC.

BY EDMUND GREGORY.

THE following items of information in connection with the language and customs of the tribe of which Mount Elliott is the head-quarters, and which frequents also at intervals the coast at and near Cape Cleveland, were obtained from James Murrells (commonly called Morrill), and recorded in the pamphlet by Edmund Gregory named above. That fuller particulars of Murrells' experiences were not preserved is to be regretted. Of those which we have, the chief points of interest are as follows :—

In 1846 several persons in a very exhausted state landed at Cape Cleveland from a raft, on which they had made their escape from a vessel which had been wrecked six weeks previously on a reef considerably to the eastward of that point. Amongst them was a young sailor named James Murrells, who shortly became the sole survivor of the party. He relates that they were received by the Mount Elliott people, who were then on the coast, with a sort of rough hospitality, being well fed, and sheltered from the sun in huts made of boughs, but were robbed by those children of

Nature of almost everything they possessed. The reason of the unfortunates finding favor with the tribe appears to have been that the latter, having no idea that any race save their own existed in the world, thought the new arrivals were formerly defunct members of their tribe come to life again. With this tribe Murrells lived as one of themselves for seventeen years, acquiring both their language and habits, until, hearing of the arrival of some squatting pioneers with their flocks and herds on the Mall-mall or Burdekin River, he made his way to their hut, with the consent of the tribe, and returned to civilization. After the lapse of a few months, Murrells married, received the appointment of Customs officer at Bowen, where he must have died not very long after, as the date of the pamphlet in which that event is mentioned is 1865. The following facts are gleaned from Mr. Gregory's account of Murrells.

Polygamy exists in the Mount Elliott tribe, a few of the men having as many as eight or nine wives. In three or four instances twins were born. The food-supply, consisting of animals, fish, and roots, is both varied and abundant. Cannibalism prevails, those of their own tribe who are killed in battle or by accident being eaten by their kinsfolk, but not the enemies whom they slay. There seem to have been eight distinct tribes living in association at and near Mount Elliott, all of whose dialects Murrells spoke.

"The different animals," says the pamphlet, "are arranged according to the size of their feet, hence the sheep have the same name as their wallabies (*cargoos*). All kinds of sailing vessels have the same name as their canoes, viz., *woolgoora*, because they float on the water. The heavenly bodies are named differently; the sun is *ingin*, which they think is a body of fire, because of its warmth, and especially so since they saw us light a rag with a burning-glass. The moon (*werboonburra*) they say is a human being like themselves, and comes down on the earth, and they sometimes meet it in some of their fishing excursions. They say one tribe throws it up, and it gradually rises and

then comes down again, when another tribe catches it to save it from hurting itself. They accordingly think there is a new sun and moon every day and night. There is a large open space on Mount Elliott with not a vestige of vegetation on it, whilst up to the very margin of it is a thick scrub; and they told James Murrells it was done by the moon, who threw his circle-stick round it (meaning his boomerang), and cut it off. Throwing the sun and moon up by one tribe, and catching them by another, will easily be recognized as their explanation of the rising and setting of these bodies. They have no knowledge of the earth beyond the locality they inhabit. . . .

They think all the heavenly bodies are under their control, and when there is an eclipse some of their tribe hide it with a sheet of bark to frighten the rest. There was about six years before Murrells' restoration an eclipse of the sun, nearly a total eclipse—the only one he saw—about four o'clock in the afternoon. He asked an old man what it meant, and he told him his son had hid it (the sun) to frighten another of his tribe. But they were very uneasy during its continuance. They picked up a piece of grass and bit it, making a mumbling noise, keeping their eyes steadily fixed on it till it passed over, when they became easy again. They think they have power over the rain (*durgun*) to make it come and go as they like. The rainbow (*terebare*) they think is the clouds spewing fish in the lagoons, and roots on the hills, or something for their good, wherever the end points. . . . They told me that their forefathers witnessed a great flood, and nearly all were drowned, only those who got on a very high mountain (*Bibbiringda*, which is inland of the north bay of Cape Cleveland) were saved. He understood them to refer to the flood mentioned in Scripture, especially as they say only a few were allowed to go up." One of the ceremonies practised, when admitting lads to the *status* of men, is tying up the arms above the elbow, as is done on the west coast. Many other practices already referred to in these pages are

also mentioned by Murrells. Following are given the few words which appear in the pamphlet and are found in my Common Vocabulary.

No. 125.—MOUNT ELLIOTT.

Kangaroo . . .	Hand . . .	kaban kaban.
Opossum . . . moongun.	2 Blacks . . .	
Tame dog . . .	3 Blacks . . .	
Wild dog . . .	One . . .	woggin.
Emu . . . koondoola.	Two . . .	boolray.
Black duck . . . yamara.	Three . . .	goodjoo.
Wood duck . . .	Four . . .	murrwool.
Pelican . . .	Father . . .	
Laughing jackass	Mother . . .	
Native companion phorogwan.	Sister-Elder . . .	
White cockatoo . . .	„ Younger . . .	
Crow . . .	Brother-Elder . . .	
Swan . . .	„ Younger . . .	
Egg . . .	A young man . . .	
Track of a foot . . .	An old man . . .	
Fish . . .	An old woman . . .	
Lobster . . .	A baby . . .	colamar.
Ceayfish . . .	A White man . . .	
Mosquito . . .	Children . . .	
Fly . . .	Head . . .	coode.
Snake . . .	Eye . . .	teeburra.
The Blacks . . .	Ear . . .	deeragun.
A Blackfellow . . . munya.		
A Black woman . . . youngoora.		
Nose . . .		

No. 125.—MOUNT ELLIOTT—*continued*.

Mouth	-	-	Boomerang	-	-
Teeth-	-	-	Hill	-	-
Hair of the head	-	weir.	Wood	-	-
Beard	-	-	Stone	-	-
Thunder	-	- teegoora.	Camp	-	-
Grass	-	-	Yes	-	-
Tongue	-	- telli.	No	-	-
Stomach	-	- booloo.	I	-	-
Breasts	-	- urga, namoon.	You	-	-
Thigh	-	-	Bark	-	-
Foot	-	- deena.	Good	-	-
Bone	-	-	Bad	-	-
Blood	-	-	Sweet	-	-
Skin	-	-	Food	-	-
Fat	-	-	Hungry	-	-
Bowels	-	-	Thirsty	-	-
Excrement	-	-	Eat	-	-
War-spear	-	-	Sleep	-	-
Reed-spear	-	-	Drink	-	-
Wommera or throwing-stick	-	-	Walk	-	-
Shield	-	-	See	-	-
Tomahawk	-	- bullgoo.	Sit	-	-
Canoe	-	- woolgoora.	Yesterday	-	-
Sun	-	- injin.	To-day	-	-
Moon	-	- wurboonburra.	To-morrow	-	-
Star	-	- milgoolerburda.	Where are the Blacks?	-	-
Light	-	-	I don't know	-	-
Dark	-	-	Plenty	-	- queerarilla.
Cold	-	-	Big	-	- wadoolbil.
Heat	-	-	Little	-	- waboora.
Day	-	-	Dead	-	-
Night	-	-	By and-by	-	-
Fire	-	- ejugaba.	Come on	-	-
Water	-	- doongalla.	Milk	-	-
Smoke	-	-	Eaglehawk	-	-
Ground	-	- mannie.	Wild turkey	-	- mooraynburra.
Wind	-	-	Wife	-	-
Rain	-	- durgun.			
God	-	-			
Ghosts	-	-			

No. 126.—MOUTHS OF THE BURDEKIN RIVER.

By J. O'CONNOR, Esq.

Kangaroo	-	-	arragoo.	Hand	-	-	wurrumby.
Opossum	-	-	onehunger.	2 Blacks	-	-	blarin dulgooh.
Tame dog	-	-	oodoodoo.	3 Blacks	-	-	wungoo dulgooh.
Wild dog	-	-		One	-	-	warrin.
Emu	-	-	karboonmillery.	Two	-	-	blarin.
Black duck	-	-	hoorooburry.	Three	-	-	wungoo.
Wood duck	-	-	culburh.	Four	-	-	murragi.
Pelican	-	-	doorroomully.	Father	-	-	abah.
Laughing jackass			karcoobura.	Mother	-	-	yunguma.
Native companion			kooroogowgun.	Sister-Elder	-	-	kooda.
White cockatoo	-	-	bunginna.	„ Younger	-	-	
Crow	-	-	wombugah.	Brother-Elder	-	-	kudun.
Swan	-	-		„ Younger	-	-	
Egg	-	-	gunnoo.	A young man	-	-	deebahgul.
Track of a foot	-	-	yulmun.	An old man	-	-	nuganugamun.
Fish	-	-	weambura.	An old woman	-	-	bundeyun.
Lobster	-	-	boogurrie.	A baby	-	-	cowla.
Crayfish	-	-	inundah.	A White man	-	-	yuarroo.
Mosquito	-	-	hoonhoono.	Children	-	-	moolaramoo.
Fly	-	-	nin.	Head	-	-	karboyan.
Snake	-	-	boongi (carpet).	Eye	-	-	deebara.
The Blacks	-	-	dulgooh.	Ear	-	-	kungun.
A Blackfellow	-	-	dulgooh.				
A Black woman	-	-	tudgegun.				
Nose	-	-	wuneary.				

No. 126.—MOUTHS OF THE BURDEKIN RIVER—*continued.*

Mouth	-	- unga.	Boomerang	-	-
Teeth	-	- dingull.	Hill	-	-
Hair of the head	-	- targuinn.	Wood	-	- moora.
Beard	-	- talba.	Stone	-	- bungil.
Thunder	-	- burrahroo.	Camp	-	- midera.
Grass	-	- narahminie.	Yes	-	- yu yow.
Tongue	-	- dulling.	No	-	- karbil.
Stomach	-	- boonda.	I	-	- uda.
Breasts	-	- dulnbinn.	You	-	- ninda.
Thigh	-	- duburrin.	Bark	-	- bulgun.
Foot	-	- dingooburra.	Good	-	- boongoon.
Bone	-	- mimmoon.	Bad	-	- diga.
Blood	-	- queeberry.	Sweet	-	- goondi.
Skin	-	- mindeer.	Food	-	- dunggee, ogoo.
Fat	-	- boongaroo.	Hungry	-	- garoo.
Bowels	-	- yabboo.	Thirsty	-	- armboo yul- burana.
Excrement	-	- guno.	Eat	-	- dulgee ogoo.
War-spear	-	- woolunbura.	Sleep	-	- boog oggba.
Reed-spear	-	- (none used).	Drink	-	- kudge ogoo.
Wommera or throwing-stick	-	- buddurrie.	Walk	-	- warin.
Shield	-	- poodda poodda.	See	-	- na.
Tomahawk	-	- oolun.	Sit	-	- duri.
Canoe	-	- karbeyal.	Yesterday	-	- dirrierih.
Sun	-	- mulloun.	To-day	-	- cudgin.
Moon	-	- waboonburra.	To-morrow	-	- burrigunda.
Star	-	- dirilger.	Where are the Blacks?	-	- ulba dalgul?
Light	-	- baragunna.	I don't know	-	- carbilbrather.
Dark	-	- wulhurrie.	Plenty	-	- murrigi.
Cold	-	- orbehgun.	Big	-	- yunga.
Heat	-	- moondo moondo.	Little	-	- arbooro.
Day	-	- unbur.	Dead	-	- walgoon.
Night	-	-	By-and-by	-	- boodinhi.
Fire	-	- neebull.	Come on	-	- kooa.
Water	-	- dunjun.	Milk	-	-
Smoke	-	- doongin.	Eaglehawk	-	-
Ground	-	- dingur.	Wild turkey	-	-
Wind	-	- uinne.	Wife	-	-
Rain	-	- marroo.			
God	-	-			
Ghosts	-	-			

No. 127.—PORTER'S RANGE.

BY MONTAGU CURR, Esq.

Kangaroo	-	-	woora.	Hand	-	-	malla.
Opossum	-	-	thangaroo.	2 Blacks	-	-	
Tame dog	-	-	moora.	3 Blacks	-	-	
Wild dog	-	-		One	-	-	wigin.
Emu	-	-	koondooloo.	Two	-	-	poolaroo.
Black duck	-	-	koberri.	Three	-	-	koorburra.
Wood duck	-	-	jimaju.	Four	-	-	
Pelican	-	-	pooloon.	Father	-	-	yabbo.
Laughing jackass			kakoburra.	Mother	-	-	yanga.
Native companion				Sister-Elder	-	-	koodtha.
White cockatoo	-	-	therone.	„ Younger	-	-	
Crow	-	-	wooralta.	Brother-Elder	-	-	waboo.
Swan	-	-		„ Younger	-	-	
Egg	-	-	koomurra.	A young man	-	-	kowala.
Track of a foot	-	-	yalga.	An old man	-	-	magoora.
Fish	-	-	kooyo.	An old woman	-	-	wumpan.
Lobster	-	-	wagooramoo.	A baby	-	-	kundoo.
Crayfish	-	-		A White man	-	-	miggolo.
Mosquito	-	-	kooa.	Children	-	-	webburru.
Fly	-	-	ninga.	Head	-	-	kowro.
Snake	-	-	noonda.	Eye	-	-	dthille.
The Blacks	-	-	kooroon.	Ear	-	-	walloo.
A Blackfellow	-	-	murree.				
A Black woman	-	-	wangu.				
Nose	-	-	nindee.				

No. 127.—PORTER'S RANGE—*continued.*

Mouth	- dtha.	Boomerang	-
Teeth	- yeera.	Hill	-
Hair of the head	- kudtha.	Wood	- dthoola.
Beard	- unga.	Stone	- byee.
Thunder	- moandhilla.	Camp	- yamba.
Grass	- boogun.	Yes	- wyee.
Tongue	- dthallan.	No	- gurra.
Stomach	- bunna.	I	- ngiar.
Breasts	- bilbille.	You	- inda.
Thigh	- yungurra.	Bark	- koka.
Foot	- deena.	Good	- booroolera.
Bone	- bulbun.	Bad	- magora.
Blood	- kooma.	Sweet	-
Skin	- minjun.	Food	- uree.
Fat	- tammy.	Hungry	- karamoonoo.
Bowels	- nambo.	Thirsty	- woola.
Excrement	- koonna.	Eat	- ugulla.
War-spear	- kalka.	Sleep	- bomburra.
Reed-spear	- moengul.	Drink	- uganago.
Wommera or throwing-stick	bingo.	Walk	- tooago.
Shield	- koolmaree.	See	- mug-gul-a.
Tomahawk	- balko.	Sit	- naboo.
Canoe	-	Yesterday	-
Sun	- kyee.	To-day	-
Moon	- ebarra.	To-morrow	- wirraroo.
Star	- botho.	Where are the wundtha murree? Blacks?	
Light	- bunning.	I don't know	- gnia gurra yim- billa.
Dark	- oonoo.	Plenty	- boolgun.
Cold	- winna.	Big	-
Heat	- mungurra.	Little	- walidgero.
Day	- kurringo.	Dead	- woolanoo.
Night	- oonoo.	By-and-by	- dthango.
Fire	- booree.	Come on	- kannee.
Water	- kamoo.	Milk	-
Smoke	- dthoga.	Eaglehawk	-
Ground	- nanee.	Wild turkey	-
Wind	- eburra.	Wife	-
Rain	- komoo.		
God	-		
Ghosts	-		

No. 128.—CHARTERS TOWERS.

FROM THE CHIEF COMMISSIONER OF POLICE, BRISBANE.

The equivalent for the word *shield* is the same as that of the Sydney tribe, now long extinct. There is but one word to express *hill* and *stone*.

Kangaroo	-	-	oorā.	Hand	-	-	-	mulla.
Opossum	-	-	tandroo.	2 Blacks	-	-	-	
Tame dog	-	-	ooda.	3 Blacks	-	-	-	
Wild dog	-	-		One	-	-	-	
Emu	-	-	kondoolo.	Two	-	-	-	
Black duck	-	-	kubbrie.	Three	-	-	-	
Wood duck	-	-		Four	-	-	-	
Pelican	-	-	weeda.	Father	-	-	-	yabba.
Laughing jackass	-	-		Mother	-	-	-	yanga.
Native companion	-	-		Sister-Elder	-	-	-	
White cockatoo	-	-	doorona.	„ Younger	-	-	-	
Crow	-	-	warralba.	Brother-Elder	-	-	-	kudena.
Swan	-	-		„ Younger	-	-	-	wappo.
Egg	-	-	kookabeck.	A young man	-	-	-	
Track of a foot	-	-	dinna.	An old man	-	-	-	prengulla.
Fish	-	-	koorie.	An old woman	-	-	-	
Lobster	-	-		A baby	-	-	-	wappo.
Crayfish	-	-		A White man	-	-	-	
Mosquito	-	-	kooa.	Children	-	-	-	
Fly	-	-		Head	-	-	-	kudda.
Snake	-	-		Eye	-	-	-	dillie.
The Blacks	-	-	mankill.	Ear	-	-	-	walloo
A Blackfellow	-	-	marria.					
A Black woman	-	-						
Nose	-	-	ninde.					

No. 128.—CHARTERS TOWERS—*continued*.

Mouth - - da.	Boomerang - - warangal.
Teeth - - - alla.	Hill - - - barrie.
Hair of the head - kudda.	Wood - - - budda.
Beard - - - ongar.	Stone - - - barrie.
Thunder - - -	Camp - - - yamba.
Grass - - - woomba.	Yes - - -
Tongue - - - alla.	No - - -
Stomach - - - bona.	I - - -
Breasts - - - mombot.	You - - -
Thigh - - - thurra.	Bark - - - bulgut.
Foot - - -	Good - - - nooda.
Bone - - - yangarra.	Bad - - -
Blood - - -	Sweet - - -
Skin - - - milqut.	Food - - -
Fat - - -	Hungry - - - curquna.
Bowels - - -	Thirsty - - - abra.
Excrement - - -	Eat - - -
War-spear - - konda.	Sleep - - - yamba.
Reed-spear - - -	Drink - - - abra.
Wommerera or throwing-stick	Walk - - -
Shield - - - heelaman.	See - - -
Tomahawk - - balgo.	Sit - - -
Canoe - - -	Yesterday - - -
Sun - - - kurra.	To day - - -
Moon - - - kooqurra.	To-morrow - - -
Star - - - budda.	Where are the Blacks?
Light - - - oona.	I don't know - - -
Dark - - - oonock	Plenty - - -
Cold - - - weeda.	Big - - -
Heat - - -	Little - - - coa.
Day - - -	Dead - - - olla.
Night - - -	By-and-by - - -
Fire - - - borra.	Come on - - -
Water - - - abra.	Milk - - - ommoon.
Smoke - - - doogar.	Eaglehawk - - -
Ground - - - nana.	Wild turkey - - burcum.
Wind - - -	Wife - - - berguna.
Rain - - - oobra.	
God - - -	
Ghosts - - - gooie.	

No. 129.—UPPER FLINDERS, HUGHENDEN, DUTTON RIVER, ETC.

BY MONTAGU CURR, ESQ., AND EDWARD CURR, ESQ.

OF the dialects of the Upper Flinders and Dutton Rivers I have received two specimens from my brother and son named above. The name of the language is *Pooroga*. It much resembles that of Tower Hill and Cornish Creek, and has many words found in the Porter's Range, Diamantina and Thomson Rivers languages. The two samples produced of the *Pooroga* agree very well, though obtained probably from persons of distinct tribes.

No. 129.—UPPER FLINDERS, HUGHENDEN, AND DUTTON RIVER.

BY MONTAGU CURR, ESQ.

Kangaroo	-	gooroo.	Hand	-	murra.
Opossum	-	cudthra.	2 Blacks	-	
Tame dog	-	cobboora.	3 Blacks	-	
Wild dog	-		One	-	
Emu	-		Two	-	boolurroo.
Black duck	-	cooburree.	Three	-	boorka.
Wood duck	-		Four	-	
Pelican	-		Father	-	mareera.
Laughing jackass	-	co-ca-burra.	Mother	-	marrunka.
Native companion	-	bilbungala.	Sister-Elder	-	cudthunna.
White cockatoo	-	mooranga.	„ Younger	-	
Crow	-	wagunna.	Brother-Elder	-	moogoona.
Swan	-		„ Younger	-	
Egg	-	dthandoo.	A young man	-	nyunka.
Track of a foot	-		An old man	-	babooro.
Fish	-	cooyoo.	An old woman	-	
Lobster	-	marooroo.	A baby	-	dgellaroo.
Crayfish	-		A White man	-	
Mosquito	-	coongoona.	Children	-	
Fly	-	ngingya.	Head	-	
Snake	-	moonda.	Eye	-	dthilli.
The Blacks	-	murree	Ear	-	munka.
		(doubtful).			
A Blackfellow	-				
A Black woman	-	ngyunga.			
Nose	-	wangoye.			

No. 129.—UPPER FLINDERS, HUGHENDEN, AND DUTTON RIVER—
continued.

Mouth	-	-	dthowa.	Boomerang	-	-
Teeth	-	-	ulgulla.	Hill	-	-
Hair of the head	-	-	cudthagoorun.	Wood	-	-
Beard	-	-	unga.	Stone	-	- but-thulla.
Thunder	-	-	ge-i.	Camp	-	- wongo.
Grass	-	-	yagoo.	Yes	-	- eea.
Tongue	-	-	koogunya.	No	-	-
Stomach	-	-	yagoora.	I	-	-
Breasts	-	-	-	You	-	-
Thigh	-	-	d'tharroo.	Bark	-	- magoora.
Foot	-	-	d'thinna.	Good	-	-
Bone	-	-	goomgooma.	Bad	-	-
Blood	-	-	eergurra.	Sweet	-	-
Skin	-	-	magoora.	Food	-	- minna.
Fat	-	-	dthoona.	Hungry	-	- win-gin-a-roo.
Bowels	-	-	-	Thirsty	-	- kunga.
Excrement	-	-	koonna.	Eat	-	-
War-spear	-	-	moorga.	Sleep	-	-
Reed-spear	-	-	-	Drink	-	-
Wommera or throwing-stick	-	-	-	Walk	-	-
Shield	-	-	coolmurree.	See	-	-
Tomahawk	-	-	coodja.	Sit	-	-
Canoe	-	-	-	Yesterday	-	-
Sun	-	-	kumba.	To-day	-	-
Moon	-	-	kogurra.	To-morrow	-	- djinroo.
Star	-	-	d'the-gul-cood- tha.	Where are the Blacks?	-	-
Light	-	-	-	I don't know	-	-
Dark	-	-	burgun.	Plenty	-	-
Cold	-	-	inguano.	Big	-	-
Heat	-	-	-	Little	-	-
Day	-	-	-	Dead	-	- ooranoo.
Night	-	-	-	By-and-by	-	-
Fire	-	-	booree.	Come on	-	-
Water	-	-	kamoo.	Milk	-	-
Smoke	-	-	dthooga.	Eaglehawk	-	-
Ground	-	-	goondee.	Wild turkey	-	-
Wind	-	-	poodtha.	Wife	-	-
Rain	-	-	kamoo.			
God	-	-	-			
Ghosts	-	-	-			

No. 129.—UPPER FLINDERS, HUGHENDEN, AND DUTTON
RIVER.

BY EDWARD CURR, Esq.

Kangaroo	-	gooroo.	Hand	-	murra.
Opossum	-	kathara.	2 Blacks	-	
Tame dog	-	kabburra.	3 Blacks	-	
Wild dog	-		One	-	ungarr.
Emu	-	ooloarri.	Two	-	boolarri, poole.
Black duck	-	koo-daboora.	Three	-	goorboore.
Wood duck	-	narawool.	Four	-	poorooga.
Pelican	-	tarraroo.	Father	-	maruna, marri.
Laughing jackass		kakooburra.	Mother	-	yarngin, yanga.
Native companion		bilbungara.	Sister-Elder	-	ngamalla.
White cockatoo	-	murroin.	„ Younger	-	wabagoo.
Crow	-	wadda.	Brother-Elder	-	muggi.
Swan	-		„ Younger	-	wabagoo.
Egg	-	tarndoo.	A young man	-	wangoor, balba.
Track of a foot	-	tinna.	An old man	-	eyara.
Fish	-	kooyoo.	An old woman	-	mangoor.
Lobster	-		A baby	-	gallaroo.
Crayfish	-		A White man	-	yerby.
Mosquito	-	koongain.	Children	-	ooranga.
Fly	-	yilna.	Head	-	paragna, parryn.
Snake	-	moonda.	Eye	-	timhari.
The Blacks	-	yalgaburra.	Ear	-	munga.
A Blackfellow	-				
A Black woman	-	wooroona.			
Nose	-	gooni.			

No. 129.—UPPER FLINDERS, HUGHENDEN, AND DUTTON RIVER—
continued.

Mouth -	-	dt-hawa.	Boomerang -	-	kulga.
Teeth -	-	nugala.	Hill -	-	undoothala.
Hair of the head -	-	wooroo.	Wood -	-	boorri.
Beard -	-	nunga.	Stone -	-	yanandoro.
Thunder -	-	pimanoo.	Camp -	-	warngo.
Grass -	-	yakoo.	Yes -	-	yae.
Tongue -	-	kookanya.	No -	-	nowa.
Stomach -	-	koogingara.	I -	-	yo.
Breasts -	-	yammoon.	You -	-	ioo.
Thigh -	-	yangara.	Bark -	-	mindana, yoo- arna.
Foot -	-	tinna.	Good -	-	tarrili, dtharil.
Bone -	-	koongoona.	Bad -	-	ai-i-goo.
Blood -	-	yirgoora.	Sweet -	-	-
Skin -	-	magoora.	Food -	-	minna, purga.
Fat -	-	toodda.	Hungry -	-	karamulberri.
Bowels -	-	padanna.	Thirsty -	-	karraga.
Excrement -	-	koonna.	Eat -	-	yooga.
War-spear -	-	moorga.	Sleep -	-	wilgida.
Reed-spear -	-	kaygooma.	Drink -	-	yoogangao.
Wommera or throwing-stick	-	koonbinna.	Walk -	-	kabonao.
Shield -	-	koolmurri.	See -	-	tillilma.
Tomahawk -	-	kooga.	Sit -	-	yinda.
Canoe -	-	-	Yesterday -	-	kageam.
Sun -	-	karri.	To-day -	-	waabedunga.
Moon -	-	tagara, kagara.	To-morrow -	-	waanga.
Star -	-	tigalnagoo.	Where are the Blacks?	-	ninaya nagao.
Light -	-	waa.	I don't know	-	nawadi.
Dark -	-	oonno.	Plenty -	-	yangamara, pooroga.
Cold -	-	wirra, weda.	Big -	-	walbagna.
Heat -	-	wanginna.	Little -	-	wabigoo.
Day -	-	-	Dead -	-	oola, cunga.
Night -	-	nambimbido.	By-and-by -	-	-
Fire -	-	boorri.	Come on -	-	kawayi.
Water -	-	kammoo.	Milk -	-	koorna.
Smoke -	-	tooka.	Eaglehawk -	-	-
Ground -	-	koondi.	Wild turkey	-	pragam.
Wind -	-	parooga.	Wife -	-	nadunda.
Rain -	-	kammoo, woor- alba.			
God -	-	-			
Ghosts -	-	-			

No. 130.—THE WATERSHED AND UPPER PORTION
OF THE CAPE RIVER.

By M. ARMSTRONG, INSPECTOR OF POLICE.

For the following account of the Mungerra tribe, which inhabits the watershed and upper portion of the Cape River, I am indebted to the Commissioner of Police in Queensland, and to Inspector M. Armstrong. The extent of country belonging to the tribe is said to be about 300 square miles; and its numbers are—70 men, 30 women, 30 boys, and 20 girls, in all 150 souls. When their country was first occupied by the Whites in 1860, their numbers were estimated at 350. The decrease is attributed to the diseases always introduced by the Whites, and to influenza, skin disease, want of food, and probably to the atrocities of the Black Police, which are not mentioned, however. My informant says that this tribe wear no clothes; that the height of the men is about five feet seven inches, and that of the women four feet eleven inches; and that few live to be over forty years of age. That the stature, strength, and duration of life amongst the Blacks of Northern Queensland are less than in the southern portion of the continent; I find to be the opinion of several of my correspondents, Mr. Armstrong amongst them.

For ornaments, the Mungerra tribe wear a bone through the septum of the nose, a mussel-shell on the forehead, and a necklace of small reeds cut into short lengths. On occasions of corroborees, deaths, and fights, the men smear their persons with the usual grease and red ochre or pipe-clay, according to circumstances. Their implements are baskets, knives which resemble chisels in shape, and stone

tomahawks ground to an edge. They have also nets for the capture of kangaroo, emu, and fish. Their weapons are jagged war-spears thrown with the hand, and reed-spears thrown with the wommera; also boomerangs of both sorts, and the inevitable nulla-nulla or club, which last is the only weapon they decorate with carving. Their meat they cook on the coals; ovens are not found amongst them. No traces of small-pox have been observed.

My informant remarks that this tribe are cannibals to a limited degree, and when sorely pinched by hunger have been known to kill and eat some of their female children. They have no objection to tell their names. Marriages are made both in and out of the tribe. The males are allowed to get wives at from seventeen to twenty years of age if they are able, and the females become wives at eleven to fourteen years of age, and have been known to have children at twelve years. About one-fifth of the men who have wives have more than one. Children belong to the tribe of the father. In youth, the males and females have their skins ornamented with scars. When the period of adolescence is past, a front tooth is knocked out of the upper jaw of the males and the lower jaw of the females. Circumcision and other rites of the sort are not practised in this tribe, but on occasions of mourning they cut and gash themselves in various places. They have a great fear of a Supernatural Being, and also of the dead. They make young men on the occasion of their corroborees. Their dead are buried, but not at any great depth, and the friends of the deceased paint portions of their bodies with pipe-clay on such occasions. Disagreements are settled by pitched battles, single combats, or arbitration. "I have known," says Mr. Armstrong, "a message to be sent over one hundred miles on a stick about four inches long, notched all over with diamond-shaped marks. The stick was about one inch in circumference."

So far as has been observed, no government exists in the tribe. The names of the neighbouring tribes are Bulla, Tumbulla, Mungubra, Queebinbirra, and Mungabirra.

**No. 130—WATERSHED AND UPPER PORTION OF CAPE
RIVER.**

Kangaroo	-	tikkara.	Hand	-	-	mobrey.
Opossum	-	-	2 Blacks	-	-	
Tame dog	-	-	3 Blacks	-	-	
Wild dog	-	-	One	-	-	wongra.
Emu	-	-	Two	-	-	boolli.
Black duck	-	-	Three	-	-	
Wood duck	-	-	Four	-	-	goodberri.
Pelican	-	-	Father	-	-	marena.
Laughing jackass	-	obbirri.	Mother	-	-	younga.
Native companion	-	tarrooroo.	Sister-Elder	-	-	omula.
White cockatoo	-	chikeri.	„ Younger	-	-	kathna.
Crow	-	-	Brother-Elder	-	-	mugenna.
Swan	-	-	„ Younger	-	-	tombua.
Egg	-	-	A young man	-	-	ulora.
Track of a foot	-	tri.	An old man	-	-	nathua.
Fish	-	-	An old woman	-	-	babina.
Lobster	-	-	A baby	-	-	galaroo.
Crayfish	-	-	A White man	-	-	
Mosquito	-	-	Children	-	-	arna.
Fly	-	-	Head	-	-	yabinga.
Snake	-	-	Eye	-	-	dilli.
The Blacks	-	meanna.	Ear	-	-	mungna.
A Blackfellow	-					
A Black woman	-	ungoo.				
Nose	-	-				
		ungne.				

No. 130—WATERSHED AND UPPER PORTION OF CAPE RIVER—
continued.

Mouth	-	tooga.	Boomerang	-	gulga.
Teeth	-	era.	Hill	-	mungna.
Hair of the head	-	yolli.	Wood	-	thoola.
Beard	-	nunda.	Stone	-	pathilla.
Thunder	-	gurru.	Camp	-	yamba.
Grass	-	yago.	Yes	-	yalgurna.
Tongue	-	kaae.	No	-	nowa.
Stomach	-	koonā.	I	-	iu.
Breasts	-	thungoo	You	-	wolaga.
Thigh	-	mogo.	Bark	-	koka.
Foot	-	thinna.	Good	-	tharibra.
Bone	-	gunguna.	Bad	-	kicha.
Blood	-	ugra.	Sweet	-	tharibra.
Skin	-	mokra.	Food	-	mooa.
Fat	-	tommi.	Hungry	-	kamunga.
Bowels	-	thunga.	Thirsty	-	kurena.
Excrement	-	goonna.	Eat	-	maionuna.
War-spear	-	bilgi.	Sleep	-	olkitta.
Reed-spear	-	warda	Drink	-	mangena.
Wommera	-	thoomulla.	Walk	-	tooa.
Shield	-	gullmerri.	See	-	parrari.
Tomahawk	-	koocha.	Sit	-	endana.
Canoe	-		Yesterday	-	kalkura.
Sun	-	winganna.	To-day	-	nakka.
Moon	-	kokkra.	To-morrow	-	
Star	-	buttu.	Where are the		kurra murra?
Light	-	unnu.	Blacks?		
Dark	-		I don't know	-	natu.
Cold	-	wida.	Plenty	-	yanunga.
Heat	-	thowri.	Big	-	baabirra.
Day	-	unnu.	Little	-	kokoro.
Night	-	waberri.	Dead	-	woligi.
Fire	-	bree.	By-and-by	-	guragura.
Water	-	kammō.	Come on	-	thourakabona.
Smoke	-	dungunna.	Milk	-	nommunna.
Ground	-	gunay.	Eaglehawk	-	umbilla.
Wind	-	parretta.	Wild turkey	-	
Rain	-	kammo.	Wife	-	wouna.
God	-				
Ghosts	-	yarri.			

No. 131.—NATAL DOWNS STATION, CAPE RIVER.

By F. M. TOMPSON, Esq., AND WILLIAM CHATFIELD, JUN., Esq.

Of the language of the *Pegulloburra* tribe, which is called *Eneby*, I have received two vocabularies, one from Mr. F. M. Tompson, Inspector of Police, and the other from Mr. Wm. Chatfield, jun., of Natal Downs Station. This latter gentleman, who has taken much kindly interest in my inquiries, has also furnished me with such information as has enabled me to give the following account of the tribe.

In country watered by the Cape River, and measuring about one hundred miles square (*i.e.*, ten thousand square miles, or six million four hundred thousand acres), dwell six *burra*, or tribes, who speak, with small dialectic differences, what they call the Eneby language. The names of these tribes are:—

1. Yukkaburra, supposed to be the original stock.
2. Pegulloburra.
3. Wokkulburra (*i.e.*, Eel people).
4. Mungooburra.
5. Mungullaburra (Spinifex people).
6. Goondoolooburra (Emu people).

Each of these tribes is subdivided into four classes. Every class has its representative bird, animal, or reptile (commonly called totem or crest), and, says Mr. Chatfield, every member of the tribe, male or female, has imprinted on his or her person on arriving at puberty a mark *which identifies the class to which he or she belongs*. This statement, I think, requires confirmation before it can be accepted. The following are the names of the classes in the Yukkaburra tribe, with their crests or totems, of which some have two:—

Utheroo	-	-	-	-	Crest—Emu or carpet snake.
Multheroo	-	-	-	-	Crest—Iguana.
Yungaroo	-	-	-	-	Crest—Opossum.
Goorgilla	-	-	-	-	Crest—Scrub turkey.

These class-names are given in the masculine gender; when applied to women, each has a feminine termination or equivalent.

Many words in the Eneby vocabulary are commonly met with as far as Broad Sound. In the vocabulary of these tribes are also words prevalent on the Upper Flinders. The word *munkine*, *young woman*, is found on the Norman River, on Spear Creek, at Cleveland Bay, at Townsville, and other places. Amongst the *Additional Words* will be found *bomar* = *beat*, which is met with on the Burnett and also in Western Australia but slightly altered.

The territory of the Pegulloburra, Mr. Chatfield informs me, was first occupied as a station in 1863, but the tribe was not what is technically called *let in* until 1868. Generally, after the first occupation of a tract of country by a settler, from three to ten years elapse before the tribe or tribes to which the land has belonged from time immemorial is let in, that is, is allowed to come to the homestead, or seek for food within a radius of five or ten miles of it. During this period the squatter's party and the tribe live in a state of warfare; the former shooting down a savage now and then when opportunity offers, and calling in the aid of the Black Police from time to time to avenge in a wholesale way the killing or frightening of stock off the run by the tribe. Acting on the well-known feature of aboriginal ethics, that every male stranger is an enemy, who must, if possible, be slain, the Queensland Government has largely availed itself of its aboriginal population for the purpose of punishing aboriginal aggressions. The stereotyped proceedings which follow the taking up of a run may be described in this way, and if I mention them, it is only on the chance that further publicity—for they are well known—may possibly contribute to the adoption of more humane measures.

When the settler then locates his stock on a piece of country hitherto in the sole possession of a tribe, the roots, grass-seeds, and game on which the people habitually live quickly fail. Then come hunger and also anger, for amongst

themselves the hunting or gathering of food by a tribe on land which does not belong to it is always considered a *casus belli* by the rightful proprietors; just as in our case to take or destroy a neighbour's sheep or cabbages is a punishable act. Then some cattle are speared, or frightened off the run by the mere presence of the Blacks in search of food. In either of these events the Blacks are attacked and some of them shot down. In revenge, a shepherd or stockman is speared. Recourse is then had to the Government; half-a-dozen or more young Blacks in some part of the colony remote from the scene of the outrage are enlisted, mounted, armed, liberally supplied with ball cartridges, and despatched to the spot under the charge of a Sub-inspector of Police. Hot for blood, the Black troopers are laid on the trail of the tribe; then follow the careful tracking, the surprise, the shooting at a distance safe from spears, the deaths of many of the males, the capture of the women, who know that if they abstain from flight they will be spared; the gratified lust of the savage, and the Sub-inspector's report that the tribe has been "*dispersed*," for such is the official term used to convey the occurrence of these proceedings. When the tribe has gone through several repetitions of this experience, and the chief part of its young men been butchered, the women, the remnant of the men, and such children as the Black troopers have not troubled themselves to shoot, are *let in*, or allowed to come to the settler's homestead, and the war is at an end. Finally, a shameful disease is introduced, and finishes what the rifle began. The Pegulloburra were not let in until 1868, having in the interim, Mr. Chatfield says, "been murdered by Whites and Native Police wherever seen." When they were let in, there were only 125 able-bodied men left, the numbers of the women and children being considerably greater. Measles also ravaged the tribe, so that the Pelgulloburra at the time of Mr. Chatfield's writing reckoned only thirty men, fifty women, and some few children, for infanticide has become general amongst them.

Amongst the whole of the six *burra*, or tribes, there still remained, however, in 1880 at least 200 men, and a much larger number of women.

A good many of this tribe, both men and women, lived, as far as my informant could judge, to be fifty or sixty years of age. Some of them have opossum-rugs, with which they cover themselves at night, but none use any covering during the day, and, as usual in the north, all sleep surrounded by several small fires. Their principal ornaments are sea shells, worn in the hair and round the neck, which they obtain by barter from the Kokleburra or Wokkulburra tribes, which occasionally visit the sea-coast. At corroborees they also wear waist-belts made of opossum-fur, chaplets of the teeth of wild dogs or kangaroo, and also plumes of feathers. Of course they smear the person with grease whenever they can get it, for this is a custom common to the whole of the Australian tribes; besides, they paint themselves at corroborees with red ochre and pipe-clay, and rub the skin with charcoal when in mourning.

Of nets they have several descriptions, manufactured from the bark of the Kurrajong-tree; kangaroo nets, wallaby nets, and fishing nets. Fish-hooks are unknown. They have also vessels of wood and bags of bark in which they carry water. The bags in which they convey their few belongings when on the march are made of grass; and what little sewing they do is with the common bone awl, the needle being unknown. Their knives are of flint, chipped and never ground to an edge. Their chisel consists of a handle of wood, about six inches long, which is split at one end, has a flake of flint or volcanic glass inserted in the split, and is then tied and covered with gum or beeswax. Sometimes the flint is merely fastened to the end of the stick with gum or wax, without a split. Their tomahawks are of diorite, first chipped and then ground sharp at the edge, with handles of vines, split and bent once round the stone, and secured where they meet with a seizing of twine, wax being thickly laid on to prevent slipping. Throughout the continent, as far as is known,

there is always a difficulty in uniting the heads of tomahawks and chisels with their handles, which is partly met by the use of wax or gum. Mr. Chatfield thinks that tomahawk-heads which are picked up underground are merely unfinished articles, and not tools of an earlier date, as some have supposed. He adds—"There is a large quarry thirty miles from this with thousands of unfinished flawed tomahawks lying about, as is also the case in many of the camps for miles around. May not many of the unpolished stone hatchets of the so-called Palæolithic period consist of rejected articles such as these? In Figuier's *Primitive Man*, page 154, figure 108, there is a drawing of a rubber for making tomahawks and bone needles, and did I not know where the stone represented was found, I should have thought it came from this run. Before we introduced iron tools, every camp had a stone of this kind." A curious implement of this tribe is the emu-call, a hollow piece of wood about two feet long and three inches in diameter, partially closed with wax at the small end. By blowing through this they make a sort of bellowing sound, sufficiently like the emu's voice to attract the bird at night within spear range or inside of kangaroo nets which have been set for the purpose. This call is not very common. Amongst their belongings are also head-bands made of strong cobwebs, and others of spun opossum fur, and waist bands of the last named material; also small fringes worn round their middles by the women on festive occasions.

Hence the love of ornamental covering exists, whilst the first claims of decency are nearly, but not entirely, disregarded. That there survives, even amongst people who have never worn any covering, an occasional shame of nakedness, I have noticed myself; and one of my Barcoo correspondents, speaking of a tribe with which he is acquainted, remarks the same thing. Men and women seem never entirely to forget their nakedness.

Of the weapons of the tribe, one is the boomerang which returns when thrown. Mr. Chatfield describes it as flat on

one side and convex on the other, as usual. On the convex side is carved a diamond-shaped pattern or one of parallel zig-zag lines, after the usual style of the aboriginal artist. Their spears are light ones of grass-tree (or, perhaps, partly of grass-tree, as in the South), thrown with the wommera, and heavy wooden ones thrown by hand. Some of both kinds are barbed. In some cases the barbs are cut out of the solid, and in others made of a piece of hard wood, or of a flint, or a fish-bone, or a porcupine quill, neatly lashed to the point. Spears which are not barbed are covered with the gum of the gidyah-tree, which is supposed to aggravate the wound, a circumstance which reminds us of the poisoned arrows of some savages.

Mr. Chatfield adds, as worthy of remark, that the tribes of the Nogoa and Dawson, though they sometimes meet the Cape River tribes at Peak Downs, never use the wommera, though they have plenty of grass-trees to make light spears of; and do not barb their spears, which remark he also extends to the Wide Bay, Brisbane, and Burnett tribes. Any one who has had what I may call a general experience of the race, however, must have noticed that, though an intense family likeness in customs prevails throughout, most tribes have some peculiarities to which they cling with much pertinacity. Another weapon of these tribes is a wooden sword, about three feet six inches in length, which much resembles a boomerang in shape, and is wielded with both hands. They have also clubs of many varieties, each of which, as usual, has a distinct name. They have likewise shields. Their weapons are always colored.

The food of these tribes is very various. Amongst other articles they have emu, kangaroo, wallaby, opossums, snakes, and birds; in fact, all living things found in their country. But each season of the year has its particular article of food. At one time there is the nut of a *cycas*, which is prepared by first steeping in water, then roasting, and finally grinding like wheat, and cooking like our dampers. At another season there is the root of a water-lily, and also its seed,

which is ground, and looks something like rice. Wild honey is likewise obtained in considerable quantities. In winter they have a sort of yam, and so on. As usual, there are many restrictions connected with food. Emu and eels, for instance, are eaten only by full-blown warriors. Eggs are prohibited to young men and young women. Much of the food is cooked by means of heated stones in extemporized ovens. The more permanent ovens, or ash-heaps of the South, are not found in the Pegulloburra country. No marks of small-pox exist in these tribes. Cannibalism is of undoubted but of rare occurrence. For instance, should a fat man fall from a tree and break his neck, he is eaten.

Marriages are regulated within the tribe by classes, men exchanging their daughters and sisters for females of the proper classes, who become their wives. Women are also exchanged with other tribes, and sometimes acquired by capture. When the country was first settled by us, many of the men were in possession of two wives, whilst some had six, and the majority none.

Female children become wives at seven and mothers at twelve years of age. Widows, if not too old, go to brothers of their defunct husbands, or in default are seized upon by some strong man. The women rear (or used to do) about three children each, which belong to the tribe of the father, but to the class of the mother. Infanticide has much increased since the coming of the Whites; prior to that only such children were destroyed as their mothers were unable to carry with them on the march.

The principal diseases are those usually introduced by the Whites and consumption, and of late years the low fever from which the Whites in those parts suffer, which used to be but little known amongst the tribe in their wild state.

These Cape River tribes, like perhaps all others, scar their persons. The operation is performed with a flint, and the wound filled with feathers or down. Men scar their

backs and shoulders in this way; the women are scarred slightly between the breasts and across the stomach. Scars are made generally on the left thigh both of the men and women, continues Mr. Chatfield, but occasionally on the right, *for the purpose of denoting the particular class to which they belong*; but as such a practice would conflict with the custom prevalent throughout the continent, as far as known, which is to make these marks for ornament alone, the statement cannot be received without further evidence. The tribe does not circumcise, nor does that rite obtain at any place, says my informant, within one hundred and fifty miles of their country. A front tooth used always to be knocked out, but, like other native customs, this one has been going out of vogue since the coming of the Whites.

Mr. Chatfield informs me that the Cape River tribes, of which we are speaking, have a vivid belief in a future life. When a Blackfellow dies whose actions during life have been what they hold to be good, he is said to ascend to Boorala (*i.e.*, to the *Creator*, literally *good*), where he lives much as he did on earth, less the usual terrestrial discomforts. The Milky Way, which is called *Tugar* (*i.e.*, smoke), is said to be the smoke proceeding from celestial grass, set fire to by departed women, who by this signal direct the ghosts of the deceased (as they did their husbands of old to their bush camp) to the eternal camp-fires of the tribe. It is strange that the Eucla people, so far away, should also regard the Milky Way as connected with themselves, as well as the Narrinyeri tribe.* To the man who has led a bad life, death is thought to be simple annihilation. *Goin*, the evil spirit, is said to be an old man, with claws like an eagle and feet like an alligator, who occasionally, in the dark, tears people to pieces. They much fear the ghosts of their departed kinsfolk, and, if they think one is near, will sometimes rush at night from their camps in the wildest dismay, each to hide where best he can.

* See Taplin's *Folklore*, p. 39.

In sandstone caves, which are numerous in their country, the Pegulloburra make drawings of emu and kangaroo, and also imprints of their hands daubed with red. These latter are found on the almost inaccessible faces of the white sandstone cliffs. On the Cape River, these red hands are called *beera*, a word which Mr. Chatfield correctly says means *hand* on the Burnett, 500 miles south. About these red hands he could never get any information, but circumstances which he mentions led him at last to conjecture that they are connected with some superstitious custom or belief. This, however, I think, needs confirmation, and I fancy my informant was mistaken; for we know that to make imprints of their feet on sand or muddy ground is common to the Blacks, little and big, everywhere; and also to imprint their greasy hands on any object which will receive the impression. I have often noticed that the sight of such impressions gives them pleasure, and I look on the practice as an early stage of that love of art which is inherent in man. By pictures and images the Australian is greatly attracted.

The Pegulloburra are a tallish people, with straight hair generally, and some few curly heads incline to be woolly. The practice of making young men by secret ceremonies is in vogue. When a man dies, his heart, bowels, liver, &c., are taken out and buried in the ground. The corpse is buried separately. After three or four weeks it is disinterred, and any flesh which may be left cleaned off the bones. The skull and bones are then generally broken and tied up in ti-tree bark. Over these for a few nights there is much lamenting. The parcel of bones is then placed on a platform made in a tree, where it remains for three months or so. After that, the female relatives of the deceased, if he have any, carry the bones about thus tied up until tired of the encumbrance, or until they have ceased to cherish the memory of the deceased. The bodies of boys, women, and girls are sometimes buried and sometimes burnt. But little ceremony and one good cry take place. Immediately after a death, the camp is shifted for fear of ghosts.

The causes of war are the murder of stragglers, the stealing of women, but, above all, the belief in deaths from incantations. When both sides are tired of killing stragglers, and have had enough of war, the fighting-men hold a council, and choose two or three to meet the other side. The matter is then arranged, and the weaker party give some nets and women to make matters up.

The practice of sending a notched stick with a messenger to another tribe is in use. Mr. Chatfield expresses himself as having a fancy that there are some faint traces of freemasonry amongst the tribe. He has not seen or heard of any Albinos. Witchcraft is practised. Old men pretend to extract crystals from the bodies of the sick by sucking.

Amongst the Pegulloburra there is a vague tradition that their country once belonged to another tribe whom their ancestor conquered. Many of the names of places in their territory are those given by the former occupants, and have meanings; as *moonya-moonya* = *bats*; *wolomina* = *crows'-place*; *kurgiringa* = *Hawks'-place*, and so on. In counting, the fingers and sometimes the toes are used to represent numbers. Mr. Chatfield gives the following Additional Words:—

ADDITIONAL WORDS.

Kangaroo net	- boojoroo, boogaroo.	A stick	- tular.
Wallaby net	- wyang.	Flowers	- munga.
Fish net	- mabbe.	Lily root	- coomy.
Net worn on forehead	- tarwoo.	Lily seed	- pundy, pundoo.
Net bags made of widgee grass		Cabbage-tree	- ungun.
Men's waist-belt	moogooba.	Bottle-tree	- binge.
Fringe worn as an apron by the women	womby.	Mulga-tree	- boonaroo.
Spinifex	- mungulla.	Gidyah-tree	- coobarool.
Tree	- boboro.	Yams	- monilla, cuthia.
Leaves	- di-i.	Cycas nut	- deweel.
		Rock kangaroo	- kargool.
		Forest wallaby	- tomba.
		Rock wallaby	- gooniooloo.
		Kangaroo-rat	- wier.
		Flying squirrel	- mungoroo.

ADDITIONAL WORDS—continued.

Bush rat	- mabberoo.	Diamond snake	- moongilly.
Rabbit-rat	- tubberoo.	Water snake	- ammoondoro
Flying fox	- goondi.	Black-head snake	- goyogoro.
Porcupine	- bubbera.	Deaf adder	- munnum.
Bandicoot	- ugulla.	Black snake	- coobree.
Iguana	- tukkin.	Black bream	- weaner.
Alligator (long tukkinā. iguana)		Eel	- wakul.
Dew or Jew lizard	- bungara.	Dew-fish	- doongooloo.
Lice	- kooleen.	Fresh-water turtle	- congerree.
Wooden water egara. vessel		Throat	- booa.
Bone needles or pegooroo. awls		Chest	- toonga.
Flakes of flint	- tarine (i.e., sharp).	Arms	- peigar.
Emu-call	- boothera.	Lower part of leg	- yungera.
Flint knife	- kunga.	Knee and elbow	- magin.
Chisel	- tango, tangoroo.	The liver	- yarkery.
Opossum-rug	- coomby.	To go	- ninbago.
A spear barb	- minke.	To sing	- mombo.
Grass-tree spear	- culga.	To hear	- walloogo, nuggalee.
Sword	- quinkum.	To hunt	- yungundiana.
Nulla-nulla or club	- mirroo, dimmy-dimmy, bullen-bullen.	To smell	- ninde go nuggalee.
Honey	- carpa.	To flog	- wumnera.
Three sorts of carpa, wothul, wild bees	- gooāra.	To beat (to excel)	- boomali.
Pigeon	- marmala.	To come back	- yandogoinalle.
Common hawk	- peiga.	To bite	- curraburra.
Sparrow-hawk	- kurgine.	To pretend	- ugatharingo.
Quail	- burrandool.	To tie up	- ondigano.
Scrub turkey	- coocoobeen (i.e., eggs).	To cry	- barry
Bat	- moonya-moonya.	To cooee	- congul.
Oh dear!	- yukkii!	To wipe	- ongo.
Feathers	- boona.	To lose	- umbully.
Snake in general	- moonda.	To laugh	- yie.
Carpet snake	- carbool.	To hide	- niroo.
Green snake (tree)	- warrowa.	To dream	- pidgoring.
Brown snake	- yabbeya.	To kill	- goondaty.
		Scrub	- muther.
		Plains	- burgulla.
		Charcoal	- methar.
		Ashes	- booa.
		Perspiration	- culgara.

No. 131.—CAPE RIVER.

By F. M. TOMPSON, Esq.

Kangaroo	-	hoora.	Hand	-	bu-ka.
Opossum	-	thung-er-oo.	2 Blacks	-	
Tame dog	-	noota.	3 Blacks	-	
Wild dog	-		One	-	
Emu	-	gun-du-la.	Two	-	buller.
Black duck	-	coo-bid-dy.	Three	-	goolburra.
Wood duck	-	now-wow.	Four	-	moorga.
Pelican	-	bool-loo.	Father	-	yabbo.
Laughing jackass		ka-koo-burra.	Mother	-	yung-er.
Native companion		gool-du-ra.	Sister-Elder	-	goothoona.
White-cockatoo	-	dick-a-ry.	„ Younger	-	
Crow	-	wuth-a.	Brother-Elder	-	cu-than.
Swan	-	(none).	„ Younger	-	
Egg	-	wun-bulla.	A young man	-	cowla..
Track of a foot	-	wun-da.	An old man	-	brin-gul-lo.
Fish	-	coo-e-yu.	An old woman	-	boor-rung-un.
Lobster	-	(none inland).	A baby	-	gundoo.
Crayfish	-	(unknown).	A White man	-	coo-in.
Mosquito	-	coa.	Children	-	cul-burroo.
Fly	-	nin.	Head	-	cuth-a.
Snake	-	moon-da.	Eye	-	thilly.
The Blacks	-	murry.	Ear	-	wulloo.
A Blackfellow	-				
A Black woman	-	noolba.			
Nose	-	nindy.			

No. 131.—CAPE RIVER—*continued.*

Mouth - - -	thar.	Boomerang - -	
Teeth - - -	e-ar.	Hill - - -	
Hair of the head -	boo-e-line.	Wood - - -	thoo-la.
Beard - - -	ren-ga.	Stone - - -	burray.
Thunder - - -	moo-ral-la.	Camp - - -	yam-ba.
Grass - - -	bookun.	Yes - - -	ya.
Tongue - - -	thulli.	No - - -	cur-ra.
Stomach - - -	bunna.	I - - -	i-ar.
Breasts - - -	am-moon.	You - - -	yin-da.
Thigh - - -	thur-ra.	Bark - - -	bul-gun.
Foot - - -	thin-na.	Good - - -	thur-ril.
Bone - - -	bul-bun.	Bad - - -	muc-coo-ra.
Blood - - -	coo-ma.	Sweet - - -	goon-gil-win.
Skin - - -	bit-ty.	Food - - -	mun-dar-uri.
Fat - - -	thum-my.	Hungry - - -	cun-gun-oo.
Bowels - - -	yung-er-um.	Thirsty - - -	eu-ka.
Excrement - - -	goona.	Eat - - -	bun-jul.
War-spear - - -	cul-ga.	Sleep - - -	oo-ka.
Reed-spear - - -	coo-be-roo.	Drink - - -	brung-gul.
Wommera or	thoo-mulla.	Walk - - -	thoo-a.
throwing-stick		See - - -	nuth-ulla.
Shield - - -	cool-merry.	Sit - - -	in da.
Tomahawk - - -	balgo.	Yesterday - -	coom-bool-
Canoe - - -	koo-ga.		boong-a
Sun - - -	cur-ray.	To-day - - -	ad-gilla.
Moon - - -	bul-la-no.	To-morrow - -	we-dar-roo.
Star - - -	buth-oo.	Where are the	murry-un-da?
Light - - -	bun-ney.	Blacks?	
Dark - - -	coo-ra.	I don't know -	unda-wira.
Cold - - -	we-da.	Plenty - - -	coor-un-by.
Heat - - -	wul-lee-ry.	Big - - -	boonga.
Day - - -	ad-ge-la.	Little - - -	wab-ba-roo.
Night - - -	goo-rung-a.	Dead - - -	goon-ga.
Fire - - -	bur-ree.	By-and by - -	thuc-co.
Water - - -	com-mo.	Come on - - -	cow-a.
Smoke - - -	thoog-er.	Milk - - -	
Ground - - -	nanny.	Eaglehawk - -	
Wind - - -	ebur.	Wild turkey -	
Rain - - -	tha-cow.	Wife - - -	
God - - -			
Ghosts - - -			

No. 131.—CAPE RIVER.

By WM. CHATFIELD, JUN.

Kangaroo	-	oora.	Hand	-	mulla.
Opossum	-	tungaroo.	2 Blacks	-	-
Tame dog	-	wunti, moora.	3 Blacks	-	-
Wild dog	-	wunti.	One	-	wigin.
Emu	-	goondooloo.	Two	-	bullaroo.
Black duck	-	cooberri.	Three	-	goolburra.
Wood duck	-	ungue.	Four or more	-	moorga.
Pelican	-	booloon.	Father	-	yaboo.
Laughing jackass	-	go-goberri.	Mother	-	yunguna.
Native companion	-	kooltheroo.	Sister-Elder	-	koothoona.
White cockatoo	-	teroon or deegoon.	„ Younger	-	-
Crow	-	wathun.	Brother-Elder	-	cuthun.
Swan	-	(none).	„ Younger wabo.	-	-
Egg	-	kooooobeen.	A young man	-	cowla.
Track of a foot	-	diner.	An old man	-	boorgam.
Fish	-	goyo.	An old woman	-	boorgam.
Lobster	-	(none).	A baby	-	-
Crayfish	-	cunder.	A White man	-	maero.
Mosquito	-	boothun.	Children	-	cundoo, wongora.
Fly	-	nein.	Head	-	kutha.
Snake	-	moonda.	Eye	-	dille.
The Blacks	-	murri.	Ear	-	walloo.
A Blackfellow	-	murri.			
A Black woman	-	wongo, munkine.			
Nose	-	ninde.			

No. 131.—CAPE RIVER—*continued*.

Mouth -	- mai.	Boomerang -	- wongul.
Teeth -	- ear.	Hill -	- byee.
Hair of the head -	kuthy.	Wood -	- tular.
Beard -	- unga or yarrang.	Stone -	- byee.
Thunder -	- pulbine.	Camp -	- yaambaa.
Grass -	- boorgan, mooloo.	Yes -	- yie, yee.
Tongue -	- tarrine.	No -	- kurra.
Stomach -	- bunner.	I -	- ia.
Breasts -	- ammoona.	You -	- inda.
Thigh -	- yungra.	Bark -	- goga.
Foot -	- diner.	Good -	- boorala.
Bone -	- bulbun.	Bad -	- wotoru.
Blood -	- kooma, goor.	Sweet -	-
Skin -	- peetee.	Food -	- murga, munda.
Fat -	- tommi.	Hungry -	- congono.
Bowels -	-	Thirsty -	- commo boomul.
Excrement -	- goonna.	Eat -	- bungul.
War-spear -	- moorga.	Sleep -	- umbera.
Reed-spear -	-	Drink -	- boomul.
Wommera or	tumulla.	Walk -	- denergo.
throwing-stick		See -	- naggalee.
Shield -	- koolmurray.	Sit -	- binda.
Tomahawk -	- polgo.	Yesterday -	-
Canoe -	-	To-day -	-
Sun -	- kurri, kie.	To-morrow -	- werowa.
Moon -	- bullanoo, kug- gera.	Where are the	murri undee?
Star -	- buthi.	Blacks?	
Light -	-	I don't know	- inuggalu kurra.
Dark -	-	Plenty -	- moorga.
Cold -	- wera.	Big -	- bullongo.
Heat -	- kie.	Little -	- wapitu.
Day -	- quongolu.	Dead -	- goonga.
Night -	-	By-and-by -	-
Fire -	- burry.	Come on -	- winglalla.
Water -	- kommo, ammoo.	Milk -	- ammoona.
Smoke -	- tugar.	Eaglehawk	- coorathulla, cooraga
Ground -	- nannee.	Wild turkey	- burkum.
Wind -	- ebara.	Wife -	- pigoona.
Rain -	- yoongaloo.		
God -	- boorala.		
Ghosts -	- youngal.		

No. 132.—RAVENSWOOD, UPPER BURDEKIN.

BY W. H. KENT, Esq.

Kangaroo	-	woora.	Hand	-	-
Opossum	-	meerambera.	2 Blacks	-	-
Tame dog	-	ngoora.	3 Blacks	-	-
Wild dog	-		One	-	-
Emu	-	goondooloo.	Two	-	-
Black duck	-		Three	-	-
Wood duck	-		Four	-	-
Pelican	-	booloongurra.	Father	-	-
Laughing jackass	-	kookooburra.	Mother	-	-
Native companion	-		Sister-Elder	-	
White cockatoo	-	thickerea.	„ Younger	-	
Crow	-		Brother-Elder	-	
Swan	-		„ Younger	-	
Egg	-	wanmurra.	A young man	-	
Track of a foot	-		An old man-	-	
Fish	-	wena.	An old woman	-	
Lobster	-		A baby	-	gulmburra.
Crayfish	-		A White man	-	
Mosquito	-		Children	-	
Fly	-		Head	-	katha.
Snake	-	cahbool.	Eye	-	tillie.
The Blacks	-		Ear	-	walloo.
A Blackfellow	-				
A Black woman	-				
Nose	-	mamboo.			

No. 132.—RAVENSWOOD, UPPER BURDEKIN—*continued*.

Mouth	-	-	Boomerang	-	-	boonool.
Teeth	-	-	yerra.	Hill	-	-
Hair of the head			Wood	-	-	wongal.
Beard	-	-	Stone	-	-	burrie.
Thunder	-	-	Camp	-	-	
Grass	-	-	Yes	-	-	
Tongue	-	-	No	-	-	
Stomach	-	-	I	-	-	
Breasts	-	-	You	-	-	
Thigh	-	-	Bark	-	-	
Foot	-	-	Good	-	-	
Bone	-	-	Bad	-	-	
Blood	-	-	Sweet	-	-	
Skin	-	-	Food	-	-	
Fat	-	-	Hungry	-	-	
Bowels	-	-	Thirsty	-	-	
Excrement	-	-	Eat	-	-	bunjull.
War-spear	-	-	Sleep	-	-	
Reed-spear	-	-	Drink	-	-	
Wommera or			Walk	-	-	
throwing-stick			See	-	-	
Shield	-	-	Sit	-	-	
Tomahawk	-	-	Yesterday	-	-	
Canoe	-	-	To-day	-	-	
Sun	-	-	To-morrow	-	-	
Moon	-	-	Where are the			
Star	-	-	Blacks?			
Light	-	-	I don't know	-	-	
Dark	-	-	Plenty	-	-	
Cold	-	-	Big	-	-	
Heat	-	-	Little	-	-	
Day	-	-	Dead	-	-	
Night	-	-	By-and-by	-	-	bandurra.
Fire	-	-	Come on	-	-	thoona gongall
Water	-	-	Milk	-	-	
Smoke	-	-	Eaglehawk	-	-	
Ground	-	-	Wild turkey	-	-	
Wind	-	-	Wife	-	-	
Rain	-	-				
Kamo.	-	-				
God	-	-				
Ghosts	-	-				

No. 133.—MOUNT BLACK.

FORWARDED BY THE GOVERNMENT OF QUEENSLAND.

OF the manners and customs of the Oriba-Kulba tribe I received a short account in 1881 from the Government of Queensland. In it, however, there is nothing worthy of note, except that the sole survivors of the tribe were two men and five women, and that no marks of small-pox existed amongst them. Accompanying the account of the tribe were also two vocabularies, which agree so well that I have only inserted one of them. The following Additional Words were also given:—

Girls -	- marbura.	We -	- ngana.
Husband -	- koorangle.	They -	- tanna.
Frog -	- pugarin.	He, she -	- noola.
Neck -	- manno.	When, where -	- unda.
Opossum-cloak -	- kumbi.		

No. 133.—MOUNT BLACK.

Kangaroo -	- yoori.	Hand -	- murra.
Opossum -	- kathurra.	2 Blacks -	- poolari ngoomba.
Tame dog -	- kowla.	3 Blacks -	- koolkurra ngoomba.
Wild dog -	- kowla (?)	One -	- anga.
Emu -	- koondoolo.	Two -	- poolari.
Black duck -	- yamaroo.	Three -	- koolkurra.
Wood duck -	- tipia.	Four -	- toorko.
Pelican -	- bulloon.	Father -	- aboo.
Laughing jackass	kowragurra.	Mother -	- ammi.
Native companion	nogorabal.	Sister-Elder -	- yungoian, auta.
White cockatoo -	tingari.	„ Younger -	- amberoian.
Crow -	- wokkun, wog- gan.	Brother-Elder -	- mukkidoo.
Swan -	-	„ Younger -	- talboo.
Egg -	- kotoo.	A young man -	- tipukkal.
Track of a foot -	- pakula.	An old man -	- orabarbi.
Fish -	- koio.	An old woman -	- koolaloo.
Lobster -	- reri-reri, mokin.	A baby -	- moolooramo.
Crayfish -	- tararukau.	A White man -	- mikkolo.
Mosquito -	- kaika.	Children -	-
Fly -	- nenga.	Head -	- katta.
Snake -	- tumbal.	Eye -	- telle.
The Blacks -	- ngoomba-kora.	Ear -	- arlo.
A Blackfellow -	- ngoomba.		
A Black woman -	- mungan.		
Nose -	- ko, koo.		

No. 133.—MOUNT BLACK—*continued.*

Mouth	- tu, taw.	Boomerang	- wongal.
Teeth	- yerra.	Hill	- aboro, palkara.
Hair of the head	- tingo tego.	Wood	- toolani.
Beard	- talba.	Stone	- dalkara.
Thunder	- pulbarri, pal- bun.	Camp	- yamba.
Grass	- wombo, kolko.	Yes	- yi, oroka.
Tongue	- tallavy.	No	- kara.
Stomach	- banna, rolgo.	I	- ngaia.
Breasts	- ooko, kao.	You	- inda.
Thigh	- tara.	Bark	- bila.
Foot	- tinna.	Good	- pumbarra.
Bone	- pipo.	Bad	- arngo.
Blood	- kooma.	Sweet	- kauga.
Skin	- ngoorokal.	Food	- mada, munda.
Fat	- toocha.	Hungry	- olung.
Bowels	- koonna, pooloo.	Thirsty	- poomal.
Excrement	- koonna.	Eat	- mutanyo.
War-spear	- kalka.	Sleep	- ookako.
Reed-spear	- pat r, tooka- bun.	Drink	- pitanyo.
Wommera or throwing-stick	- pangila.	Walk	- makanyo.
Shield	- koobathal.	See	- nakanyo.
Tomahawk	- ngoolan.	Sit	- tamanyo.
Canoe	- ookooroo.	Yesterday	- orokolongrega.
Sun	- oomba, ooba.	To-day	- nila.
Moon	- pulanoo.	To-morrow	- ngarlara.
Star	- yoko.	Where are the undi ngoomba? Blacks?	
Light	- patchun, kar- ganni.	I don't know	- audeaton.
Dark	- tillingono.	Plenty	- koora.
Cold	- wira-wira.	Big	- yoongo.
Heat	- kanjara.	Little	- aboodjirro, aburoo.
Day	- uba, kurrangun.	Dead	- koongal, oolala.
Night	- ngona.	By-and-by	- karrka.
Fire	- pori.	Come on	- arranni.
Water	- kamoo, kam.	Milk	- koodrarr.
Smoke	- tooka.	Eaglehawk	- korethalla.
Ground	- nanni.	Wild turkey	-
Wind	- kindo.	Wife	- perro, preko.
Rain	- ukun, yukan.		
God	-		
Ghosts	-		

No. 134.—LOWER BURDEKIN.

BY E. CUNNINGHAM, ESQ., AND F. J. GORTON, ESQ.

In addition to the two vocabularies inserted of the Lower Burdekin languages, I have received a third from W. Carr Boyd, Esq., which so much resembles that of Mr. E. Cunningham, that I have not thought it necessary to give it.

Kangaroo	-	hoora.	Hand	-	mobirra.
Opossum	-	moonganna.	2 Blacks	-	
Tame dog	-	oogier.	3 Blacks	-	
Wild dog	-		One	-	warmina.
Emu	-	kowwerra.	Two	-	blareena.
Black duck	-	yamooroo.	Three	-	kudjua.
Wood duck	-	mumboogooba.	Four	-	kulburra.
Pelican	-	boloona.	Father	-	kiya.
Laughing jackass		kowurgurra.	Mother	-	younga.
Native companion		braroogan.	Sister-Elder	-	kootha.
White cockatoo	-	digooi.	„ Younger	-	
Crow	-	wyaguna.	Brother-Elder	-	wabooa.
Swan	-	woergerella.	„ Younger	-	
Egg	-	wyoorda.	A young man	-	karrebella.
Track of a foot	-	dooigooburra.	An old man	-	booiingermunna.
Fish	-	weenburra.	An old woman	-	boiingergunna.
Lobster	-	koongooya.	A baby	-	mullererammoo.
Crayfish	-	goombarroo.	A White man	-	yooarroo.
Mosquito	-	kowearoo.	Children	-	erroomunna.
Fly	-	karoovella.	Head	-	kurria.
Snake	-	oongullaba.	Eye	-	mudjura.
The Blacks	-	murre.	Ear	-	awbilla.
A Blackfellow	-				
A Black woman	-	wurrungooa.			
Nose	-	urrooa.			

No. 134.—LOWER BURDEKIN—*continued*.

Mouth	-	da.	Boomerang	-	
Teeth	-	irra.	Hill	-	
Hair of the head	-	gunnarri.	Wood	-	doola.
Beard	-	thungier.	Stone	-	burreea.
Thunder	-	degoroo.	Camp	-	yaamba.
Grass	-	wudthoor.	Yes	-	yea.
Tongue	-	thullamia.	No	-	kurra.
Stomach	-	bunboona.	I	-	iyooa.
Breasts	-	woorga.	You	-	yindooa.
Thigh	-	toomburra.	Bark	-	bulgan.
Foot	-	dingooburra.	Good	-	
Bone	-	bulbanna.	Bad	-	kooyooa.
Blood	-	gwiburri.	Sweet	-	kowangubba.
Skin	-	yoolanna.	Food	-	igango.
Fat	-	towia.	Hungry	-	nangoora.
Bowels	-	gurroona.	Thirsty	-	dthunginna.
Excrement	-	goonna.	Eat	-	igango.
War-spear	-	nirremoo.	Sleep	-	boogoora.
Reed-spear	-	wollaburra.	Drink	-	bithungo.
Wommera or		birrana.	Walk	-	kunnaigo.
throwing-stick			See	-	timmi.
Shield	-	goolmurri.	Sit	-	thunnango.
Tomahawk	-	bulgooa.	Yesterday	-	yambowerroe.
Canoe	-	kobbetheba.	To-day	-	nilla.
Sun	-	burgorri.	To-morrow	-	burgenda.
Moon	-	bowarri.	Where are the ondia murre?		
Star	-	bunjoldi.	Blacks?		
Light	-	burgungubba.	I don't know	-	kurra mira.
Dark	-	wooroowobba.	Plenty	-	qniarilla.
Cold	-	didoora.	Big	-	
Heat	-	towarroo.	Little	-	wa-baw-au-boona.
Day	-	woorabunda.	Dead	-	waulgoona.
Night	-	wooroonga.	By-and-by	-	thagoo.
Fire	-	wygunna.	Come on	-	kowa.
Water	-	kowara.	Milk	-	
Smoke	-	toogar.	Eaglehawk	-	
Ground	-	nannier.	Wild turkey	-	
Wind	-	quioona.	Wife	-	
Rain	-	yogana.			
God	-				
Ghosts	-				

No. 134.—LOWER BURDEKIN.

By F. J. GORTON, Esq.

Kangaroo	-	wootha.	Hand	-	mulbroo.
Opossum	-	goong.	2 Blacks	-	
Tame dog	-	minde.	3 Blacks	-	
Wild dog	-		One	-	
Emu	-	goondaloo.	Two	-	bool.
Black duck	-	buggininulli.	Three	-	ka.
Wood duck	-	detto.	Four	-	
Pelican	-	booloon.	Father	-	yaba, yabo.
Laughing jackass		kookaburra.	Mother	-	yanga.
Native companion		buberenulli.	Sister-Elder	-	
White cockatoo	-	bugina.	„ Younger	-	
Crow	-	wethergun.	Brother-Elder	-	
Swan	-		„ Younger	-	
Egg	-	werroo.	A young man	-	thillagal.
Track of a foot	-		An old man	-	bunganan.
Fish	-	kooia.	An old woman	-	bulnagun.
Lobster	-	goonaway.	A baby	-	
Crayfish	-		A White man	-	
Mosquito	-	dee.	Children	-	
Fly	-		Head	-	kabbon.
Snake	-	wormbaloo.	Eye	-	deburri.
The Blacks	-		Ear	-	wobbilla.
A Blackfellow	-				
A Black woman	-	gungan.			
Nose	-	woodroo.			

No. 134.—LOWER BURDEKIN—*continued.*

Mouth	-	- yawirra.	Boomerang	-	-
Teeth	-	- woonung.	Hill	-	-
Hair of the head			Wood	-	- dulla.
Beard	-	- thungi.	Stone	-	- burtheroo.
Thunder	-	- digoro.	Camp	-	- yamba.
Grass	-	- quwytho.	Yes	-	- umba.
Tongue	-	-	No	-	- kateka.
Stomach	-	- borlo.	I	-	-
Breasts	-	- wuggunna.	You	-	-
Thigh	-	- toombur.	Bark	-	- boogoo.
Foot	-	- bulliger.	Good	-	-
Bone	-	-	Bad	-	-
Blood	-	- moondtha.	Sweet	-	-
Skin	-	- uline.	Food	-	-
Fat	-	- koonoo, goomo.	Hungry	-	- kabbil.
Bowels	-	- kullinga.	Thirsty	-	-
Excrement	-	- goonna.	Eat	-	-
War-spear	-	- woomburro.	Sleep	-	- boogooroo.
Reed-spear	-	-	Drink	-	- bitthana.
Wommera or throwing-stick			Walk	-	-
Shield	-	- gooldinare.	See	-	- thimmi
Tomahawk	-	- nubanin.	Sit	-	- thunara.
Canoe	-	- bettel-bettel.	Yesterday	-	-
Sun	-	- kartri.	To-day	-	- nilla.
Moon	-	-	To-morrow	-	- burringa.
Star	-	- tor, bangala.	Where are the Blacks?		
Light	-	-	I don't know	-	-
Dark	-	- moonoo.	Plenty	-	-
Cold	-	- detto.	Big	-	- wiarra.
Heat	-	-	Little	-	- wabungam
Day	-	-	Dead	-	- wolgoon.
Night	-	- woormooga.	By-and-by	-	-
Fire	-	- booninin.	Come on	-	-
Water	-	- thoolanoo.	Milk	-	-
Smoke	-	-	Eaglehawk	-	-
Ground	-	- numera	Wilk turkey	-	-
Wind	-	- queeyon.	Wife	-	-
Rain	-	- broothi.			
God	-	-			
Ghosts	-	-			

No. 135.—BURDEKIN RIVER—VARIOUS TRIBES.

BY THE LATE J. HALL SCOTT.

THE following vocabulary was one of many kindly forwarded to me by P. R. Gordon, Esq., Chief Inspector of Stock, Brisbane. It was drawn up, I am informed, by the late J. Hall Scott, who collected the words indiscriminately from the eleven following tribes:—Perenbba, Euronbba, Wal-mundi, Bendalgubber, Cumarinia, Culbaingella, Cobblebobber, Cartoolounger, Toolkemburra, Carbineyinburra, and Tinguljuller:—

A.

Apple-tree -	- towrowbilla.	Ashes -	- culboo.
Ant-hills -	- culnba cummo.	Ants -	- turinnia.
Alligator -	- tukunion.	Anthill, Mt.	- yannuounda.
Ant-eater -	- burbeera.	Abbot, Mt. -	- parkungga.
Angry -	- colie-coogillie crier.	All of you -	- uva.
Arm -	- mulla.	Armpit -	- carbunna.
Alive -	- toomberee.	Altogether -	- norogul.

B.

Blackfellow -	- murrey, mureer.	By-and-by -	- kulkerpurtoo coombooloo.
„ (old) -	- moorabuun.	Breast -	- amoona.
Beat -	- coonda, coolunga, balkunna.	Brother -	- cooloona, cutha.
Belonging to me -	- iju, igoar.	Breath -	- adthou.
„ „you -	- innoo, innoor.	Break -	- coondinga.
Beads -	- cambourra, unerie, coulgurra.	Bloodwood-tree -	- cumbuburra.
Blanket -	- combey, marbal eooyarra, urunna.	Big, large -	- bonugunna.
Belly -	- boulow, bunna- bunna.	Boy -	- walburra.
Boomerang -	- wungulla, naugal.	Box-tree -	- bilgurra.
		Blood -	- coongar, queberry, coonoonurra, cooma.

B.

Blight	-	-	boogulla.
Break	-	-	coolmunga.
Bell	-	-	coolalinga, troungurra.
Bite	-	-	pattunga.
Blow	-	-	boonbunga.
Bed	-	-	coona.
Black	-	-	cooroolbilla.
Brigalow	-	-	bunnooroo.
Bandicoot	-	-	oujella.
Blow out (v.)	-	-	ougarimbunga.
Bellow (cattle)	-	-	noongoona.
Beef	-	-	tunjeera.
Brush	-	-	neekalinga.
Blackfellow—			
Young.	-	-	cowalla.
Middle-aged	-	-	margurra.
Butterfly	-	-	coolumbria.
Bone	-	-	bulbuna.
Back	-	-	oungoulea.
Boil	-	-	tingillener.
Bark of trees	-	-	cooraroo, balkun.

By yourself	-	yuingya.
Bird's nest	-	yacko.
Belonging to him	-	noungow.
Boat	-	bullera.
Burnt feed	-	boodarra.
,, country	-	boorboona.
Bathe	-	nanballinger.
Behind	-	coora.
Beech, Mt.	-	talmaringga.
Burdekin River—		
At Leichardt dist.	-	camelinigga.
Above Mt. Dalrymple	-	cunberubba.
At Jarvisfield	-	mal-mal.
Bowen (Port)	-	coondandraba.
Both together	-	eveller.
Black bream (fish)	-	woojamunna.
Barrowinnudi (fish)	-	bidjangubber.
Between	-	manner.
Bread-fruit	-	oundee, dewal.
Brand	-	toomberringa.

C.

Catch	-	-	munna.
Creek	-	-	peroo.
Come here	-	-	cowa.
Cattle	-	-	boomooalea, too-moobra.
Cow	-	-	ginneenna.
Calf	-	-	micheninedibmer
Camp	-	-	youmba, koucar, yumbarlo.
Calabash	-	-	igurra.
Cry	-	-	parreena.
Cough	-	-	carlunnia.
Chop	-	-	oulunna, balgoungo, webulla, balbunga.
Cut	-	-	nardoo, nunga, patteminda.

Coral-tree	-	nurga.
Cockatoo (white)	-	tekurray.
Curlew	-	peyounga.
Chin	-	unga.
Cork-tree	-	wadthon.
Coming to you	-	indinga, ogod.
,, this way	-	yarndoo.
Crow	-	wattarna.
Come on	-	nooree.
Cockatoo (black)	-	carundy.
Cry out	-	oungoonoo.
Cooee	-	coongoona, cunggully.
Close	-	beeree.
Cloud	-	yungulla.
Centipede	-	toongur.
Clay (white)	-	muggera.

C.

Clay (red) -	- boonba.	Cape Station -	tingkerungga, tingurra.
Cap -	- balgoa-balgoa.	Coming up (seeds) -	derabee.
Cheek -	- nallow.	Cabbage-tree -	bogga, bogga.
Calf of leg -	yungurra.	Crane (gigantic) -	tingararer.
Cold -	- wera.	„ (slate-coloured) -	tidrooper.
Cape Upstart -	budgerungga.	Charcoal -	- mitta.
Country (timbered) -	toolabea.	Chisel -	- toonggoowongo.
Country (plain) -	bargulla, pia.	Cloudy weather -	coongooror, unal- bingga.
Crooked -	- bungo, cunganua.	Come off -	- ingnaringo.
Cover up -	- cumballinger.		

D.

Dalrymple, Mt. -	boomarulla.	Dig -	- buggulla.
Dog -	- ourungarung.	Done -	- wya, annoo.
Directly -	- tarkay, tago.	Deaf adder -	- wineudie.
Dray -	- rowrer.	Dilly-bag -	- widgee.
Dead -	- walgoonoo.	Dream -	- pickhere.
Dead tree -	- walla.	Drive -	- cullerunga.
Drop -	- bungunga.	Down -	- booloroo.
Dive -	- moongaringia.	Door -	- dilli.
Day (one) -	- warbinjella.	Dark -	- culbroo.
„ (two) -	- boolarinjella.	Dry -	- walla.
„ (three or more) -	cooburanjella.	Don't go away -	yulia.
„ (great many) -	culberanjella.	Deep -	- mourga.
		Duck -	- coobeeree.

E.

Eye -	- dilli.	Empty -	- narranna, culgur.
Emu -	- coondooloo.	Exclamation ! -	yacki ! cowitchi !
Ear -	- walloo.	Eel -	- woggurry.
Eat -	- eugunga.	Eyebrows -	- deena.
Egg -	- cunnoo.		

F.

Finished -	- wya, annoo.	Fat (hard) -	- tummier, goung.
Fire -	- booree, wygunnia.	Feathers -	- boolburrie.
Foot, foot-tracks -	dinna.	Finger-nails -	- pekar.
Fish -	- cooyou.	Fire-arms -	- currabia, mirka, mergin.
Fat (soft) -	- carmoona.	Fishing-hook -	- minkey.

F.

Figs (black)	- yoombooroo.
Fallen timber	coonburra.
(dead)	
Fly	- neena.
Frog (water)	- coongunnia
„ (tree)	- partliroo.
Footsteps up trees	nindoo.
Flame	- barginia.
Forget	- walloogolania.
Frightened	- ederunga, culgi, boonoordun- gumer.
Father	- yaboona, kiyar.
Fowl	- cocobinea.
Flank	- perinnia.
Fence	- mirooloo, warra.
Foot (cattle)	- moolderania.

Forehead	- yundee.
Fresh	- yagilgar.
Flood	- crunna.
Fill	- trikkunna.
Female	- wurngoo.
First, front	- walga.
Fight	- coonducki.
Flowers	- boolboona.
Flour	- boorilla.
Fishing net	- mubbe.
Fly	- coolmallinga.
Fork (stick, tree)	- milloo.
Find	- tingurra.
Fruit (in sandal- wood)	werbinburra.
Fruit (like cocoa- nut)	barboora.

G.

Grass (short)	- coomoona.
Gin (young)	- margunmun, wymaringun.
Girl	- cumbriella.
Grass-tree	- boongurra.
Ground	- nannie.
Grass (long)	- cudjerra.
Go on	- waggia.
Give	- wooninga.
Grey hair	- boolboona, binga.
Game of all kinds	urie-urie.
Going away	- yagunga, yarroo, coondoey, cunnear.

Great many	- culburra, margina.
Grub (of cedar- tree)	tubburrie.
Gate	- dilli.
Gregory's Range	- duarungga.
Grow	- tager.
Goose (wild)	- ougooreller.
Glass (bottle)	- boodooloo.
„ (to scrape with)	boodooloongo.
Good	- goodjilea.
Ghost	- quingunga.
„ country	- armoongamouya.

H.

Hand	- mulla.
Hat	- werkie-werkie.
Hair	- corie.
Head	- cutdd.
Honeysuckle-tree	munbo.
Hornets	- omburroo, boorgurrie.
Heart	- tekoona.

Horns	- tekoo.
Hole (in ground)	- nooloona-una.
Hide (cattle)	- beelbarra.
Hot (sun)	- ejeia.
Hear	- imbunga.
Hold	- murma.
Howl	- wonggorra.
Husband	- bulgin.

H.

Heat of sun	-	cunjanidoo.	Heavy-	-	ingurra.
Hut	-	bulgunna.	Hole	-	battea.
Heel	-	morunga.	Hair (short)	-	nidi.
Handkerchief (or any bit of cloth)	-	pengeroo.	Hailstones	-	burbleburra.
How many	-	unning-brurie.	Hawk (Buzard)	-	beju.
Holiday	-	cungulla.	„ (Eagle)	-	cooleengy.
Hand (right)	-	toolmallagunger.	Honey-	-	carba.
Hot	-	tamboora.	Here	-	nulalba, nala.
			Here it is	-	yalary.

I, J.

Iron	-	minkey.	Jew-fish	-	buyoora.
Ironbark-tree	-	cumbooroo.	Inkermann, Mt.	-	ebee-ober.
Jump	-	wonggalingga.	Jarvisfield	-	mal-mal.
Inside	-	oulounga.	Itch	-	ekeer.
I, me	-	in (aye you).	Ibis	-	inigulduller.
I don't know	-	kurrame.	Iguana	-	tukkunnia.
I say	-	nungo.			

K.

Kill	-	belganurr, par- chenna.	Kangaroo-rat	-	taldon.
Kangaroo	-	oog.	Know	-	imber.
„ (female)	-	balbamma.	Kirknil Creek	-	werbeelinda.
Knife	-	mē.	Knife (to work or cut with)	-	nunga, patter- munda.

L.

Leg	-	boongulla.	Let go	-	edunga.
Large	-	boungunna.	Look out	-	elēēreēna.
Lily seed	-	counda-counda.	Long	-	uroolow.
Like this	-	yemmar.	Lose, lost	-	ountarroo.
Lily seed (reed)	-	talma.	Lizard (tree)	-	wongoo, cummurrey.
Laugh	-	yattee.	„ (sleeping)	-	wallundulla, bun- gurra.
Laughing jackass	-	cowergurra.	Light (not heavy)	-	bunbennia.
Leichardt tree	-	cubattee.	Leichardt Downs	-	euermo.
Lay down	-	wegoonunga.	Leaves	-	brenner.
Long way off	-	cowwarry.	Lagoon (Dalrym- ple)	-	toonginde.
Long time ago	-	moree-moree- bouden.	Lizard (Jew)	-	binarra.
Lightning	-	carmeeno.	Louse	-	coolena.
Little	-	warbidgeroo- aberoo.	Lily roots	-	tourka.
Lend	-	murrumbinger.	Leave it	-	wandongga.
Liver	-	yachoorie.			

M.

Me	- in, igo.
„ (belonging to)	iju, igoer.
„ (belonging to innoo, innoor. you)	
Mother	- younger.
Mangroves	- epeter.
Mountain	- parree.
Muscles	- carrunia, cudge-gurri.
Marbles (yam)	- kiyē.
Moon	- karkurra.
Mouth-	- tunga.
Moustache	- mooney.
Moreton Bay ash-	tooroolburra, tooroom.
Mend	- pattilla.
Mosquito	- pekinna, tee, cun-nadra.
Mud	- tubburra.

Mount Elliott	- bungolunga.
Morning	- nooroobunda.
Mother-in-law	- waminder.
Male	- bommer.
Mine	- oringa.
Me and you-	- allee.
Melon	- bumbarmbo.
Marble grounds—	
Jarvisfield	- tamboungga.
Woodstock	- coonarunga.
Molonglo Creek	- booburymunda.
Middle of the day	cungulla.
Make a fire	- ijounga boor-ingga.
Make a light	- ijounga barjinna.
Moon (new)	- nulla.
„ (full)	- bowwarrydulla.
„ (setting)	- tarkunga.

N.

Near	- beeree.
Nulla-nulla (or club)	dimi-dimi.
No	- kurra.
Nonsense, lie	- kutella, coonabia.
Nose	- mumboo.
Native companion	boowunia.
Night	- nooroó.
New	- yagil-cómo, yagil-goo.

Native robin	- dickadeera, dick-angoura.
Neck	- munno.
Net (fishing)	- mobbee.
„ (kangaroo)	- woogooroo.
Never.	- mooreeroo.
Knife to work or cut with	nunga patter-nunda.

O.

Orange-tree	bingelinia
One	- wagin, weerber.
Opossum	- moongunna, moongun.
Old (not new)	- moretella.
Over there	- onee.
Orange-tree-	- ulareenia.

Outside	- wandaranga.
Oak-tree	- turoo.
Opening in a hut, door, window, &c.	dilli.
Over, top	- warna.
Open	- ouranga.

P.

Plenty-	- culburra, marine.
Pint pot or any water vessel	- townjourna, dowlina.
Policeman	- poolerymen.
Poplar-gum	- coomoobella.
Parrot	- bera.
Pigeon	- yubburra.
Plum-tree	- tebooroo, oulubba.
Pandanus-tree	- peckey.
Pick up	- munnuga.
Pelican	- booloongoora.
Picaninny or baby	- boogella.
Pinch	- nimbunga.

Put in	- tukunna.
„ down	- edunga.
Pig-weed	- enēna.
Push, press	- tanoonga.
Press down	- oringa.
Pour out	- culgur, culgur-umbunger.
Put on	- tuchumbanger.
Presently	- tago.
Paunch	- coona.
Play	- cuttinga.
„ in the water	- narballinger.
Pheasant (swamp)	- bulboo.
Pull	- youlberringo.

Q.

Quick	- wogginggo, ilga pekilly, eilmia.
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R.

Raw	- coongar, queberry.
Road	- yelga.
Rush of water	- ourunna.
Rain	- turgan.
Rusty gun	- karkadalla.
Ramrod	- pekoona.
Red fig	- talloobooroo.
River gum	- ourunna.
Run	- wagga, delumburra.
Red cloth	- toolooberry.

Ride	- ooroo.
Ribs	- meeree.
Rub	- eourounga.
Rump	- mourgon, moula.
Rat (white tail)	- tooroo.
Roundback, Mt.	- deeryunga.
Rope	- mirijouroo.
Rainbow	- toolgurra.
Red cattle	- cungurra, cunjerra.
Rat	- tibbooroo.

S.

Swelling	- bogulla.
Sun	- cunjane.
Shears	- bilgoora.
Swallow	- bundalla.
Steal	- ouraringa.
Skin	- cooraroo.

Swim	- wyeinnga.
Stink	- boucar.
Station, Mount	- coolnungda.
Sit down	- dunna.
Shirt	- mullaberry.
Sleep	- oumburra.

S.

Sing - - -	- iey, bairee.	Spit - - -	- cunja.
Stars (small)	- boongjouelbee.	Spider (red rump)	toolah barginia.
Spear (fighting)	- milranna.	Snake (whip)	- moonda.
„ (cattle)	- wyaninedoo.	Salt-pans - -	- edinda.
„ to (v.)	- munggunga.	Shouting in camp	cungarra.
Sword (wooden)	- coobooroo.	Sleepy - - -	- oumbargo.
Snake (brown)	- cooleeree,	Slow - - -	- mundooru.
	talmoona.	Side (this) - -	- eninburroo.
Sandalwood	- wungera.	„ (the other)	- quaimlarro.
Sneeze - -	- duree.	Stamp - - -	- oringo.
Smoke - -	- tookar.	Stop - - -	- coonjung.
Stump - -	- tūnga.	Ship, boat - -	- bullera.
Sore - - -	- woodee, neemo.	Straight - - -	- turjerra.
Sheep - - -	- wōnga.	Shoulder - - -	- carbilla-billa.
Shade - - -	- cudarree.	Stokes Range	- coolumbria.
Sunset - -	- boodeera.	Strathalbyn Sta-	beeandee.
Sunrise - -	- burrumbury.	tion	
Stand - - -	- dundeinga,	Strathbogie Sta-	tool-kenunga.
	dunderree.	tion	
Sharpen - -	- euroringa.	Salisbury Plains	worrul-burrul.
String - - -	- cooburra.	Station	
Sit (cross-legged)	- coombirra.	Scratch - - -	- ekeemballinger.
Slip rails - -	- merriloo.	Shrimp - - -	- battee-battee.
Sulky - - -	- dōoney.	Skin - - -	- cooraroo.
Shut - - -	- cumbunga,	Sister - - -	- coothanna.
Sand - - -	- culburra.	Steep bank - -	- wandimeia.
Stone - - -	- wargia.	Son-in-law - -	- towungully.
Sharpening -	- eginder.	Soft - - -	- boonarunga.
Spill - - -	- culgurrunda.	Snake trail - -	- booroona.
Scrub (river)	- monta.	Sanshine - - -	- burgarry.
Snake (water)	- coomoomaller-	Short - - -	- coulcooroo.
	cawbella.	Spider's web - -	- curree.
Smile - - -	- nootoonga.	Stars (large)	- curarra.
Sweat - - -	- wunyerrer.	Spotted (cattle)	- oumoonamoonoo.
Snake (tree)	- coombella.	Son - - -	- woolboora.
Scorpion - -	- cooligee-cooligee.	Stop or sit down	yulia.
Sick - - -	- bunjeira trin-	here	
	gindoo.	Sitting down or	yularry.
Sea - - -	- abin-abin.	camping over	
See - - -	- dimmi, nayulla.	there	
Shoot - - -	- muka.	Squirrel (flying)	cundebool.

T.

Take	-	munna, wanjumber.
Thirsty	-	warrabinia.
Turkey (scrub)	-	wundoora.
Tattoo (or scar)	-	mumboona.
Two	-	boolarroo, boolarry.
Talk, tell	-	wadger, kutchell, yemmully.
Tomahawk	-	balgon, oulan.
Thigh	-	turra.
Tail (horse)	-	werkie.
Turkey (plain)	-	worka.
Tea-tree	-	konkar.
Throw	-	yabbunga.
„ away	-	yabbunga.
Tickle	-	meebunbunga.
Tree	-	toola.
Tired	-	oumbargo.
Tie	-	moolbinga.
Thunder	-	bulbunna.
Think	-	pitchêrê.

Three	-	koorburra.
Turtle	-	dewyer.
Tortoise	-	bungoora.
Teeth	-	era.
Thigh joint	-	weelera.
Take off	-	orunga, inta.
Turn over	-	wyelimbunger.
„ round	-	
Take away	-	cundinga.
Tear	-	batee.
Tongue	-	tunbelainea.
To-morrow	-	delioona.
Top	-	warna.
Tail	-	toongul, bounger.
Thick (applied to milk, blood, water, &c.)	-	mubbabilla.
Tomahawk (to cut or chop with)	-	(to balgoungoo oulunna.
Two together	-	alluna.
This one	-	youlounnoo.
The other one	-	wadgeraboudoo.

U.

Understand	-	imber.
Untie, undo	-	oarer or ourunga.
Up	-	pindee.

Under	-	burrunnia.
Uncle	-	culna.

W.

Wax of wild bees	-	coomurra.
Wind	-	gwarrie.
Where-	-	wanda, omidee, winyar.
Wood	-	toola.
Wife	-	tekoonee.
White man	-	miccolo, bullimuna.
Whiskers	-	nareena.
Walk	-	tonar.

Whip	-	meyouroo.
Wake up	-	oundarinnea.
White	-	karkarigie.
Whirlwind	-	boolboorooroo.
Wallaby	-	tookabella.
„ (rock)	-	cungoulon.
Whistle	-	corbeela.
White cedar-tree	-	mirkambilla.
Where are you going?	-	cundaroogo?
Where is it?	-	ontagê?

W.

Warm . . . tamboora.
 Window . . . dilli.
 Woodstock Sta- youngoomurra.
 tion
 Woodhouse Sta- coolnungda.
 tion

Wet . . . ginger.
 Water . . . cummo, narburra,
 cawarra.
 We . . . alleena.
 Waddy . . . meroo.

Y.

Yard (for cattle) miloola, warra.
 You . . . indoo, indoor.
 Yes . . . yar.
 Yam (yellow flower) moonilla
 „ (convolvulus) bungulti.
 „ (all kinds) munda.
 You and me . . . allee.

Yesterday . . . muloungee.
 Yam (mountain) - malboon.
 Young bird nongoora.
 (chicken)
 Yam . . . dnidurra,
 mannoona,
 coonooma.

SUNDRIES.

Don't go . . . yulia.
 Son-in-law . . . torooungully-
 Both together . . . eveller.
 Over there . . . onee.
 To point a piece bunbanya.
 of wood

Here it is . . . yoularey.
 Pour out . . . culgurunbuyer.
 Here . . . millalla.
 No good . . . muggera.
 Small . . . mubbooroo.
 Lazy . . . kyalingga.

END OF VOLUME II.

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